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RELIGIOUS AND MORAL SENTIMENTS

FROM SANSKRIT WRITERS,



By JOHN MUIR, Esq., D.C.L.



RECEIVED - 1944

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FROM - [illegible]

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Φησὶ δὲ Ἀριστόξενος ὁ μουσικὸς Ἰνδῶν εἶναι τὸν λόγον τοῦτον. Ἀθήνησι γὰρ ἐντυχεῖν Σωκράτει τῶν ἀνδρῶν ἐκείνων ἓνα τινὰ, κάπειτα αὐτοῦ πυνθάνεσθαι, τί ποιῶν φιλοσοφοίη· τοῦ δὲ εἰπόντος, ὅτι ζητῶν περὶ τοῦ ἀνθρωπίνου βίου, καταγελάσαι τὸν Ἰνδὸν, λέγοντα μὴ δύνασθαι τινα τὰ ἀνθρώπινα καταλαβεῖν, ἀγνοοῦντα γε τὰ θεῖα. Τοῦτο μὲν οὖν εἰ ἀληθές ἐστιν οὐκ ἂν δύναιτό τις διατεωρόμενος εἰπεῖν.—*Aristokles in Eusebius, Præp. Evang. xi. 3.*

“But Aristoxenus the musician says that this doctrine [maintained by Plato] comes from the Indians; for that one of those men fell in with Sokrates at Athens, and asked him what was the substance of his [Sokrates'] philosophy; and that when Sokrates answered that it consisted of an enquiry regarding human life, the Indian laughed, and said that no one who was ignorant of divine things could comprehend things relating to man. No one, however, could very strongly affirm that this [statement] is true.”

## NOTICE.

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*In the present pamphlet, the two small collections, printed in November 1874 and April 1875, have been united and rearranged, and a few new pieces (Nos. 8, 9, 10, 15, 59, 62, 80, 81, 110-116, with an additional verse in No. 24) have been inserted. The Introduction has been much enlarged, and further passages from the classical authors have been added in the Appendix. Almost all those from Latin writers have been taken from Wuestemann's *Promptuarium Sententiarum*, &c.*

*Readers who take an interest in the gnostic department of Sanskrit literature may like to know that a series of metrical translations of the Nittsatakam, or hundred verses on Ethics and Politics, by Bhartrihari, from the pen of Prof. C. H. Tawney, Calcutta, has appeared in the Indian Antiquary of January, March, and May of this year. See also Prof. Monier Williams's "Indian Wisdom," &c., pp. 440 ff., 456 ff., 512 ff., and 515 ff.*

*Dr O. Böhtlingk has collected in his three volumes of Indische Sprüche (2d Edition, St Petersburg, 1870-1873) 7613 maxims from Sanskrit writers of different periods, accompanied by prose translations into German. A large proportion of the passages which I have translated are taken from, or are to be found in, his book.*

*The fifth volume of my Original Sanskrit Texts, &c., contains metrical sketches of the Indian deities Varuna, Indra, Ushas, Agni, and Yama, as represented in the ancient hymns of the Veda, with other versified translations.*

J. M.



Hymn to Zeus, by Cleanthes, the Stoic Philosopher.

*(Freely translated from the Greek.)*

[Cleanthes is stated in Dr Wm. Smith's "Dictionary of Greek and Roman Biography and Mythology," to have been "born at Assos in Troas about B.C. 300, though the exact date is unknown." The substance of the hymn is given and commented upon in Sir A. Grant's "Aristotle," 3d ed., Vol. i., p. 327 ff.]

OF all immortals grandest, many-named, .  
Almighty lord of nature, ruling all  
By law, great Zeus, all hail ! on thee we call :  
Thee mortal men may all invoke unblamed.

For from thine own high self we claim to spring ;  
Of creatures all that people earth or air,  
We men alone thy reason's impress bear ;  
Thy greatness, therefore, will I ever sing.

Revolving round the earth the whole array  
Of stars obeys that ever-present force  
Whereby across the sky thou lead'st its course,  
And willing, bows to thy resistless sway.

For such an instrument to quell revolt  
Thou wieldest, lord, in thine unconquered hands  
As swift response compells to thy commands,—  
The two-edged, fiery, living thunderbolt ;



All nature quakes where'er its blows alight.  
 So dost thou, Zeus, ordain thy law, which all  
 The heavenly lights pervades, both great and small:  
 So great a king art thou, of sovereign might.

Apart from thee no work, great potentate,  
 Is done on earth, in yonder heavenly sphere,  
 Or deep in ocean's caverns, far or near,  
 But what the bad in folly perpetrate.

Thou knowest how to make the crooked straight,  
 From chaos dire can'st order fair create ;  
 To thee are dear the things which mortals hate.

For so hast thou things good and ill combined,  
 That all together one grand system make,  
 To rule reduced by thy controlling mind :  
 But evil men this wondrous order break,

And neither see nor hear thy law divine,  
 Which, well and wisely kept, had made them blest ;  
 But seeking fancied good, they never rest,  
 Of envied fame, or sordid gain, in quest ;  
 Or else to ease and joy their lives resign :  
 Yet disappointed, all at last obtain  
 The dark reverse of what they hoped to gain.

But all-bestowing Father, wrapt in clouds  
 From whose dark depths the dazzling lightnings glance,  
 Sweep far away that mournful ignorance  
 Whose gloom the souls of mortals now enshrouds ;

And grant them knowledge, yea, vouchsafe that they  
 May share that wisdom wherein thou confid'st,  
 Whilst thou aright the course of nature guid'st ;  
 That honoured so by thee, we men may pay

Thee back with honour, singing aye with awe  
 Thy deeds, as men beseems :—from age to age  
 No nobler task can men or gods engage  
 Than this, with joy to hymn the universal law.

The following is a prose translation of the preceding hymn :—

"O most glorious of the immortals, many-named, ever almighty, Zeus, author of nature, ruling all things with law,—hail ! for it is permitted to all mortal (men) to address thee. For we are a race (springing) from thee, having alone of all mortal things that live and creep on the ground, obtained a resemblance of the sound.\* Wherefore I shall hymn thee, and ever celebrate thy might. This entire universe, revolving round the earth, obeys thee wheresoever thou mayest lead, and is willingly governed by thee. Such a minister thou holdest in thine unconquered hands, the two-edged (or forked), fiery, ever-living thunderbolt. For from its blow the whole of nature shudders ; whereby thou directest the common order which pervades all things, blending with the greater and the lesser lights . . . thou who art such a supreme king universally. Without thee, O God, no work is done on earth, nor at the divine ethereal pole, or in the sea, save only those things which the wicked perpetrate through their own senselessness. But thou understandest, too, how to make uneven things even, and to order the things that are disordered ; and things which are not dear are dear to thee. For so hast thou fitted all good things into one with the bad, that there arises one reason [or rule] for

\* This is a literal rendering of the corrupt reading in the MSS., which it has been attempted to improve by various conjectures. Meineke has proposed an alteration which may be thus translated : "For we spring from thee, having alone, &c., . . . obtained the resemblance of (thy) reason." This I have followed in the metrical version.

all things that ever exist ;—which [rule] all wicked mortals shun and neglect ; hapless men, who, always longing after the possession of good things, neither see nor hear this universal law of God, by wisely obeying which, they would lead an excellent life. But abandoning what is noble, they rush in pursuit of different objects ; some carrying on a bitter struggle for fame, some turning to the unfair pursuit of gain, and others seeking after ease and bodily gratifications, . . . they are carried away in different directions, but prepare for themselves things altogether the opposite of these (for which they are striving). But, O all-bestowing Zeus, wrapped in dark clouds, darter of vivid lightnings, rescue men from mournful ignorance, dispelling it from their souls, O Father ; and impart to them wisdom ; in which trusting, thou governest all things aright ; [do this] that so, being honoured of thee, we may repay thee with honour, celebrating continually thine acts, as befits a mortal ; for there is no higher privilege either for men or for gods than ever rightly to sing the universal law.”

J. MUIR.

## INTRODUCTION.

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THE religious and moral maxims which are metrically rendered in this pamphlet form part of a larger collection from Indian authors writing in Sanskrit, which I am preparing with a view to their translation into prose, and to their eventual publication. It will be noticed that not a few of them bear a striking resemblance to some of the most admired texts of the New Testament. With the view of obviating the suspicion which some may entertain that in the metrical versions I have embellished the sentiments of the Indian writers, or imparted to them a closer resemblance to their Biblical counterparts than the tenor of the originals will justify, I have given in an Appendix a faithful prose version of all the passages, to which, in some cases, the contexts have been added.


I have added any parallels to the Indian sentiments which I have been able to discover in the Greek and Latin classics.

It is the opinion of several writers that many, at least, of the Indian ideas and maxims which are most akin to those of Christianity have been, or may have been, borrowed from the latter. I may refer especially to Dr Lorinser, who in the Appendix to his German translation of the "Bhagavad Gītā"\* (a philosophical and theosophical episode of the great Indian epic poem the Mahābhārata) presents us with a collection of passages from the work in question, which he regards as borrowed from, or influenced by, the New Testament, and alongside of which he places the texts which he regards as having exercised this influence. The "Indian Antiquary," a monthly journal published at Bombay, contains in the Number for

\* Die Bhagavad Gītā uebersetzt und erläutert von Dr F. Lorinser. Breslau, 1869.

October 1873, pp. 283-296, a translation of this Appendix. I quote from this translation, p. 286, the following sentences of Dr Lorinser :—"If now we can find in the Bhagavad Gītā passages, and these not single and obscure, but numerous and clear, which present a surprising similarity to passages in the New Testament, we shall be justified in concluding that these coincidences are no play of chance, but that taken all together they afford conclusive proof that the composer was acquainted with the writings of the New Testament, used them as he thought fit, and has woven into his own work numerous passages, if not word for word, yet preserving the meaning, and shaping it according to his Indian mode of thought, a fact which till now no one has noticed. To put this assertion beyond doubt, I shall place side by side the most important of these passages in the Bhagavad Gītā, and the corresponding texts of the New Testament. I distinguish three different kinds of passages to which parallels can be adduced from the New Testament : First, such as with more or less of verbal difference, agree in sense, so that a thought which is clearly Christian appears in an Indian form of expression. These are far the most numerous, and indicate the way in which the original was used in general ; Secondly, passages in which a peculiar and characteristic expression of the New Testament is borrowed word for word, though the meaning is sometimes quite changed ; Thirdly, passages in which thought and expression agree, though the former receives from the context a meaning suited to Indian conception."

This subject is one which deserves the notice of Orientalists as well as of scientific theologians, and students of the science of religions. The question raised by Dr Lorinser is not one which has long or much engaged my attention ; and I should not wish to pronounce a hasty judgment upon it. Possibly it may not be susceptible of a very definite or positive solution. In forming an opinion on the question, we must consider, first, whether the ideas, sentiments, or figures of speech supposed to be borrowed by the Indians from the west are not such as might naturally arise in the human, or at least in the oriental, mind ;



secondly, whether they cannot be traced, at least in germ, in Indian writers of such antiquity as to exclude the supposition of foreign influence ; thirdly, whether they do not so pervade the Indian writings, so form part of their modes of thinking, and recur so often in their different systems and theories philosophical, theological, or religious, of ancient date, as to be inseparable therefrom, and by consequence original and underrived ; fourthly, whether and how far, any particular work, such as the Bhagavad Gītā, supposed to have been modified by foreign influences, differs in its essential conceptions from other Indian works treating of kindred subjects ; fifthly, whether any system of doctrine resembling that expounded in that poem, and known to be independent of Christianity, is discoverable in the religious books of India, or any other country ; and sixthly, what probability there is that the Brahmins of the period in question could have been accessible to foreign ideas, and whether they would have been intellectually and morally open to, and susceptible of, such influences.

In the meantime, I may venture to make the following remarks on this question. There is, no doubt, a general resemblance between the manner in which Krishna asserts his own divine nature, enjoins devotion to his person, and sets forth the blessings which will result to his votaries from such worship, on the one hand, and, on the other, the strain in which the founder of Christianity is represented in the Gospels, and especially in the Fourth, as speaking of himself and his claims, and the redemption which will follow on their faithful recognition. At the same time, the Bhagavad Gītā contains much that is exclusively Indian in its character, and which finds no counterpart in the New Testament doctrine. A few of the texts in the Indian poem also present a resemblance more or less close to some in the Bible. Perhaps the most striking is the declaration of the Bhagavad Gītā, ix. 29, "They who devoutly worship me are in me, and I in them," as compared with John vi. 56, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." But it will be observed that the condition of oneness with the speaker is different in

each case ; and that it is that oneness with him only that is common to the two texts. (See, however, John xvii. 21-23, where the same reference to the condition of the oneness is not found.)

In the Rigveda some passages occur which in part convey the same or a similar idea. Thus in ii. 11, 12, it is said : *tve Indra aṇy abhūma viprāh*, "O Indra, we sages have been in thee;" and in x. 142. 1, *Ayam Agne jaritā tve abhūd aṇi sahasah sūno nahy anyad asty āṇyam*, "This worshipper, O Agni, hath been in thee : O son of strength, he has no other kinship ;" and in viii. 47. 8, *Yushme devāh aṇi smasi yudhyantah iva varmasu*, "We, O gods, are in you, as if fighting in coats of mail." In the great Sanskrit and German Lexicon edited by Dr Böhtlingk and himself, Professor Roth assigns to the words *aṇi smasi* in the last passage the sense of "being in any thing," being closely connected with it. To the similar phrases, *aṇy abhūma* and *abhūd aṇi*, in the other two texts, he ascribes the sense of "having a share in," which is, no doubt, the meaning in one passage at least, (*Aitareya Brāhmaṇa*, vii. 28), where the compound verb occurs. In any case, close connection is intended. And in viii. 81. 32, the worshipper says to Indra, *tvam asmākam tava smasi*, "thou art ours, and we thine."

The following are some remarks which I have to make upon Dr Lorinser's renderings :—

*Ind. Ant.*, as above quoted, p. 288 : "He is far from darkness" (viii. 9).

P. 289 : "Light of lights, far from darkness is his name" (xiii. 17).

Which he compares with "God is light, and in him is no darkness at all" (1 John i. 5).

The words here translated "far from darkness" (*tamasah parastāt*) would be better rendered by "beyond the darkness." They are not peculiar to this passage, but occur also in the *Munda Upanishad*, ii. 2. 6, and *Mahābhārata*, v. 1712. The words, *tamasas pari*, meaning "above, or beyond, the darkness," occur also in *Rigveda*, i. 50. 10 : "Gazing towards the upper light beyond the darkness, we have ascended to the highest

luminary, Sôrya (the Sun), a god among the gods." In the line of the *Bhagavad Gītā*, the words, *tamasah parastāt*, are immediately preceded by *āditya-varnam*, "the sun-coloured," "beyond the darkness." The Indian writer had thus no need to borrow this epithet from the Bible. It may be remarked, besides, that the verse Bh. G. viii. 9 contains many other epithets of Krishna as the supreme deity.

P. 291: "But if I were not constantly engaged *in work*, unwearied . . . these worlds would perish *if I did not work my work*" (iii. 23, 24).

Which is compared with "My Father worketh hitherto, and I work" (John v. 17).

This is quoted as one of the "passages which contain a characteristic expression of the New Testament with a different application;" but as the author translates it, the application seems to be nearly the same, as he renders the words, *utsādeyur ime lokāḥ*, "these worlds would perish," or "would sink" (*versunken*); whereas it is clear that the whole context (verses 21 ff.) points to the influence exercised by the example of an eminent man on the people around him, and leads to the conclusion that the words should be rendered "these men would be discouraged," or led into error, if I did not perform good works as an example for their imitation. In Rāmānuja's commentary the words are paraphrased *sarve sishtalokāḥ*, &c., "all good people." The sentiment expressed in verse 21 is also to be found in *Rāmāyana*, ii. 109. 9 (Bombay edition).

P. 292: "*Dead in me*" (x. 9).

"Ye are dead, and your life is hid with Christ in God" (Col. ii. 3).

The phrase here rendered "dead in me" is *mad-gata-prānāḥ*. It is explained by Rāmānuja as *mad-gata-jīvitāḥ | mayā vinā ātma-dhāraṇam alabhamānāḥ ity arthah* | "'Having your life gone to me.' The sense is, 'not obtaining a support for your soul or self without me.'" The participle *gata*, followed by *prāna* (*gata-prāna*), undoubtedly means "dead," i.e., one whose breath is gone, just as *gatāsu* (i.e., *gata+asu*) does. But compounded with a word preceding it, *gata* means "gone to;" thus



*hrid-gata* means, "gone to, or abiding in, the heart." The compound before us therefore signifies, "whose breath rests in, or depends on, me." It is preceded by *mach-chittāh*, "having your hearts in me." Lorinser quotes Mr Cockburn Thomson as supporting the sense he gives, but it is not adopted by Schlegel or Burnouf.

P. 291: "I who am the highest *way*" (vii. 18).

P. 293: "I am the way, beginning, and end" (ix. 18). [The German of the two last words should be rendered "origin and dissolution,"]—compared with:

"I am the *way* . . . No man cometh unto the Father but by me" (John xiv. 6). "I am the first and the last." (Rev. i. 17).

The word here translated "*way*" is in both passages of the Sanskrit, *gati*. This I regard as incorrect. *Gati*, no doubt, primarily means "going," and so, no doubt, stands for "path," but here, as in many other passages of the Indian writings, it certainly signifies "the place reached by going," "resort," "refuge." Rāmānuja explains *gati* in the second passage thus: *gati*—*Sakra-loka-prabhriti-prāpya-sthānam*, i.e., "the heaven of Sakra (Indra), and other abodes which are to be attained."

It is further to be observed that whilst Jesus designates himself as "the way, the truth, and the life," Krishna, in one of the verses referred to, calls himself only the "unequalled abode or resort;" and in the other, "the resort, the sustainer, the lord, the witness, the abode, the refuge, the friend, the source, the dissolution, the stay, the receptacle, the undecaying seed;" so that, in any case, the resemblance would be but partial, while some of the ideas in the Bh. G. are foreign to the New Testament.

Most of the verses cited from that poem by Dr Lorinser as parallel to texts in the Bible appear to me either to exhibit no very close resemblance to the latter, or to be such as might naturally have occurred to the Indian writer, and to offer therefore only an accidental similarity. Dr Lorinser considers (see the note in p. 286 of the Indian Antiquary, and in p. 56 of the German Original) that two Sanskrit words denoting faithful

and reverential religious devotion (*s'raddhā* and *bhakti*), which often occur in the Bhagavad Gītā, do not convey original Indian conceptions, but are borrowed from Christianity. This may or may not be true of *bhakti*; but *s'raddhā* (together with its cognates, participial and verbal) is found even in the hymns of the Rigveda in the sense of belief in the existence and action of a deity, at least, if not also of devotion to his service. In pp. 103 ff. of the fifth volume of my "Original Sanskrit Texts," a number of passages are cited and translated in which the word occurs, together with a great variety of other expressions in which the worshipper's trust in, and affectionate regard for, the god Indra are indicated. He is called a friend and brother; his friendship and guidance are said to be sweet; he is spoken of as a father, and the most fatherly of fathers; and as being both a father and a mother; he is the helper of the poor, and has a love for mortals. In other texts adduced in the same volume from those ancient compositions, there may be found (intermingled, no doubt, with many ideas of a different, and much less elevated, character) the most lofty conceptions of the power, omniscience and righteousness of the same god, or of other deities;—conceptions which, I apprehend, are quite sufficient to show that, however the question regarding the introduction of Christian doctrines and sentiments into Indian writers in later times may be determined, the people of Hindustan were not deficient in high and devout religious sentiment from the earliest ages.

Besides the Bhagavad Gītā, there is another part of the Mahābhārata to which I wish to refer, as it also has been adduced to prove that a knowledge of Christianity existed in India in the early centuries of our era,—I mean the passages in which the 'Sveta-dvīpa, the white island (or continent), and its inhabitants are referred to. This account is considered by Professor Lassen (Indische Alterthumskunde, ii. 1115, Note 1) to be one of the latest additions made to the great epic poem.\*

\* The reason assigned for this opinion is that the account is inserted in the narrative adduced in the Appendix to Professor's L.'s first volume, p. xxxvi, Note, regarding Uparichara Vasu.

In M. Bh. xii. 12702 ff., we are told that the sage Nārada flew up into the sky, and alighted on the top of Mount Meru ; and, looking towards the northwest, saw the great island, 'Sveta-dvīpa, to the north of the ocean of milk, 22,000 yojanas (a yojana is at least several miles) higher than Meru, inhabited by white men, without organs of sense, free from sin, with bodies of adamant, umbrella-shaped heads, and a hundred lotus-feet ; who with their tongues \* continually, and devoutly, licked the universal-faced God of sun-like brightness. (Here the story of Nārada stops, to be resumed afterwards.) These inhabitants of 'Sveta-dvīpa are again described in verses 12778 ff. as being moon-like in brilliancy, devoted to Nārāyaṇa and Puruṣhottama (both names of Vishnu), worshippers of one Deity, or monotheists (*ekāntinah*), and as entering into (or becoming absorbed in) the eternal god of a thousand rays. The island was visited by three sages, Ekata, Dvita, and Trita, who, however, could not see the God, being blinded by the blaze of his glory (verse 12784). After performing austerities for a hundred years, they saw the white men, who, as a reward of the concentration of their minds on the Deity, obtain each from Vishnu a lustre equal to that of the sun as it shines at the end of the yugas (great mundane periods). Then was beheld a glory equal to a thousand suns, and the white men all run, crying out, "Adoration !" (to the God). The God comes, but the three visitors are unable to see him (12798), and are told by a god (12804 ff.) that the Deity could be seen only by those white men, and that they (the visitors) might depart ; that the Deity, who could with difficulty be viewed owing to his intense brightness, could not be beheld by any one destitute of devotion (*abhakta*), but only by those who after a length of time had attained to the capacity of worshipping one God. The account of Nārada's visit to the white island (which had been broken off at verse 12707) is resumed at verse 12861. After paying homage to, and receiving homage from, the white men, he addresses a hymn to the Deity, who appears to him, universal-formed, showing different colours in different parts of

\* How had they tongues, if they had no organs of sense ?

his manifestation, with a thousand eyes, a hundred heads, and a thousand feet, uttering the sacred syllable Om, the *gāyatrī*, many Vedas, an Aranyaka, and bearing various objects connected with the ritual of sacrifice. He tells Nārada that Ekata, Dvita, and Trita had been unable to see him, and that no one could behold him but a worshipper of one God, such as he (Nārada) was. He then desires Nārada to ask a boon; but Nārada replies that the vision which he had obtained was a sufficient boon. The Deity then says he may go, hinting that his continued presence might disturb the devout contemplations of the white men, who are now perfect, and were formerly worshippers of one God; and who, being free from passion and darkness (*rajas* and *tamas*), will certainly enter into (or be absorbed in) him (verse 12884).<sup>\*</sup> His address is, however, continued down to verse 12973; and Nārada goes, after being told, in verse 12971, that not even Brahmā had obtained such a vision of the Deity as he had had.

Another passage which has been cited as bearing upon the question under discussion is the following:—In the *Mahābhārata*, xii. 5675, Yudhishtira asks Bhīshma (without there being in the immediate context, so far as I can see, anything to occasion the question) whether he had ever seen or heard of a dead person being raised to life? In reply, Bhīshma tells him a story of a conversation between a jackal and a vulture. A Brahman's son had died, and was taken to the cemetery by his relations, who were hesitating to leave him there, when they were addressed by a vulture, which tells them to go, as no dead person had ever been restored to life. The friends were then about to leave the body, and depart, when they were stopped by a jackal, who charged them with want of affection. They accordingly remained. The vulture replies and the jackal rejoins; and then the former says (verse 5728) that he had lived a thousand years and never seen a dead person

<sup>\*</sup> Compare verse 12913 and verse 12907. "Men devoted to me, entering into me, are freed." In verse 12911 it is said, "I am called the life; in me the life is reposed; never think to thyself, 'The life has been seen by me.'"—a passage in which a follower of Dr Lorinser might see a reflection of Christianity. See St John's Gospel i. 4 and xi. 25. The life (*jīva* or *jīvātman*), the individual soul, is a term which frequently occurs in Indian philosophy.

live again. The jackal in answer asserts (verses 5742 ff.) that it was reported that, after slaying 'Sambuka, a Sūdra, Rāma had restored a Brahman's son to life,\* and that the son of the royal rishi 'Sveta had been raised to life again by his righteous father; and he adds that perhaps some saint (*siddha*) or sage (*muni*) or god may take pity on them also. The advocates of the two opposite courses are still disputing when the god 'Sankara ('Siva) arrives (5788 ff.), sent by his wife, his eyes moistened with tears from compassion; and on their solicitation restores the boy to life for a hundred years.

On the first of these passages regarding 'Sveta-dvīpa, Professor Weber (Indische Studien, i. 400, Note) builds the conjecture that "Brahmans went by sea to Alexandria, or Asia Minor, at the period when early Christianity flourished, and that on their return home they transferred the monotheistic doctrine, and certain legends connected with it, to their own indigenous sage or hero Krishna Devākī-putra (son of Devākī, the divine), who by his name reminded them of Christ, the son of the divine virgin, and who had perhaps been previously worshipped as a god; substituting, however, for the Christian doctrines the philosophical principles of the Sāṅkhya and Yoga schools; as the latter may, on the other hand, have influenced the formation of the Gnostic sects."

In a note to page 421 of the same volume Professor Weber refers to a note of the late Professor H. H. Wilson in his Sketch of the religious sects of the Hindus (see his collected works, Vol. I. p. 210 f.), in which we read:—"Siva, it is said, appeared in the beginning of the Kali age as 'Sveta, for the purpose of benefitting the Brahmans. He resided on the Himālaya mountains, and taught the Yoga. He had four chief disciples, one also termed 'Sveta, and the others, 'Sveta-sikha, 'Svetā'sva [V. L., Svetāśya],† and 'Svetalohita. . . . The

\* See the Rāmāyana, Utturukāṇḍa, sections 73-76. A Brahman's son had died young; his death was ascribed by Nārada to the enormity of a Sūdra presuming to perform austerities (74. 27 ff.). Rāma goes and finds the Sūdra in the act, and kills him (sect. 75. 14 ff.; 76. 1 ff.). The gods applaud the deed, and on being solicited to restore the Brahman's boy to life, say that he had recovered his life as soon as the Sūdra had been killed.

† The word in parenthesis is added by the editor, Dr R. Rost.

four primitive teachers may be imaginary ; but it is a curious circumstance that the word 'Sveta, *white*, should be the leading member of each appellation, and that in the person of 'Siva and his first disciple it should stand alone as 'Sveta, the white. 'Siva, however, is always painted white, and the names may be contrived accordingly ; but we are still at a loss to understand why the god himself should have a European complexion." On this Weber remarks :—"Are we not to suppose here a Syrian Christian mission ? \* That its doctrines should be clothed by its Indian disciples in a Brahmanical dress, and that the monotheism of Christianity alone should remain, is natural." Professor Weber then proceeds to refer thus to the second passage above quoted :—"In the Mahābhārata, xii. 5743, the case of a white king ('*Svetasya rājarsheḥ*)—who because he was dharmanishtha (devoted to righteousness) had restored his son to life—is referred to in proof of the possibility of such restoration. A Christian legend may perhaps form the basis of this story, unless we should compare with it the legend of 'Srinjaya 'Svaitya (in the M. Bh. xii. 906 ff.), to whom Nārada gave by sanjivana (restoration to life) a new son, Hiranyanābha, in lieu of Suvarnasthvīn, a son whom he had lost."

The story last referred to is told in two places of the Mahābhārata. According to vii. 2155 ff., King 'Srinjaya obtained as a boon from the sage Nārada that he should have a

\* Professor Weber returns to this subject in the second volume of his *Ind. Stud.*, pp. 168 f., where he supposes that a number of Christian missionaries came to India both by sea (of whose agency traces still remain on the Malabar coast), and also through High Asia,—those who arrived from this side being at first confined to the north-west of India. If no Christian colonies are now to be met with there, he finds the reason of this partly in the fact that this tract has been the battlefield of foreign invaders, but especially in the circumstance that the communication of these Christians with their home was cut off, and they could receive thence no fresh spiritual force, nor any other resources,—while the case was different with the Christians of Malabar. He then proceeds :—"Although it is consequently inconceivable *à priori* that Christian colonies should have been able to maintain themselves in the north-western parts of India, I have nevertheless, in Vol. I. 421, indicated from a legend adduced by Wilson the remembrance retained of the fact that five Christians—this meaning probably a mission of five Christian priests—had at one time settled on the Himālaya, and there preached monotheism ;" though the result was that the worshippers of 'Siva regarded this mission as a revelation of their own god.

son, whose nature was such that all that issued from his body was of gold. The king's wealth in consequence increased enormously. The son was, however, carried off, and killed by robbers, who hoped to get gold from his body, but were disappointed. The king laments him, and is told by Nārada that he shall die as many famous kings, whom he goes on to enumerate, have died before him. At the end of his discourse, which had a sanctifying effect on 'Srinjaya, Nārada restores to him his son, delivering him from hell (verses 2458 f.). Vyāsa, who tells the story to Yudhishtira, adds that those who have gone to heaven do not desire to return to earth, and that therefore the slain who are in Paradise should not be lamented; while the lot of the living, on the contrary, should be a cause of grief. The tale is repeated in a quite different form in M. Bh. xii. 1041 ff., and 1102 ff. 'Srinjaya asks the sages Nārada and Parvata for a long-lived son. Parvata promises a son, but not a long-lived one, as he says the father, in making his request, designed that his son should overthrow the god Indra; and when entreated to change his decision, remains silent. The king is, however, assured by the narrator of the story (Nārada) that he himself, if called upon after the boy's death, would restore him to life (verses 1107 f.). A son is accordingly born to 'Srinjaya. Indra, however, being afraid of him, and being a follower of Vrihaspati's doctrine, plans the young prince's death, and commands his thunderbolt to take the form of a tiger and kill him (1113 ff.). This accordingly takes place when the boy was five years old, and was playing in the wood attended by his nurse (1118 ff.). The king comes to the spot, and calls Nārada to mind, who appears and restores the boy to life (1126 ff.).

The views of Professor Weber above referred to are discussed by Professor Lassen in the second volume of his *Indische Alterthumskunde*, second edition, pp. 1118 ff. (1), He concurs in the belief that some Brahmans became acquainted with Christianity in some country lying to the north of India, and brought home some Christian doctrines. This he considers to be supported (a) by the name of the white island, and the

colour of its inhabitants, so different from that of the Indians ;\* (b) by the ascription to these people of the worship of an unseen God, while the Indians of the same period had images of their deities ; (c) by the attribution to them of faith, the efficacy of which is not an ancient Indian tenet ; (d) by the value attributed to prayer ; and (e) by the fact that the doctrine which they learned is described as one only made known to the Indians at a late period. He holds it as the most likely supposition that Parthia was the country where the Brahmans met with Christian missionaries. (2), Professor Lassen thinks that the proof drawn from the passage about 'Siva and his four disciples, referred to by Prof. Weber (see above) in favour of the supposition of the presence of Christian missionaries in India, rests on no firm foundation ; and believes that this story owes its origin to the other passage in the M. Bh. about the 'Sveta Dvīpa. Prof. Lassen does not think that any influence was exercised by Christian missionaries or their disciples on the religious views of the Indians, because (a) the Christians occupied a very subordinate position in India, and were at a distance from the centres of Indian science and religious life ; (b) because the Brahmans actually persecuted the Christians ; and (c) because both the Brahmans and other Indians are opposed to the reception of anything offered to them by the Mlechha (*i.e.*, degraded foreigner). The only knowledge of Christianity which the Indians have yet been shown to have possessed during the first three centuries of our era is confined to the meagre acquaintance with it contained in the narrative of the Mahābhārata, to which reference has been made. (3), Lassen does not consider that the Pāncharātra doctrines arose from an acquaintance with Christianity, but thinks that the narrator of the story about the White Island employed this name to intimate what he had heard about the journey of some Brahmans to a Christian country, and the doctrines there prevalent ; but does not correctly represent the religious and

\* A learned correspondent is of opinion that no such conclusion can be drawn from this story. He thinks that 'Sveta Dvīpa bears about the same relation to the Syrian Christians as Swift's Brobdignag or the Nephelokokkygia of Aristophanes does.



philosophical tenets of the Pāncharātras, ascribing to them beliefs which are not their's. This, he proceeds, has been perceived by the latest editors of the Mahābhārata, who found it necessary to add a true account of their doctrines. This has been done by the introduction of Nārada, who is said to have gone to the 'Sveta Dvīpa after Ekata, Dvita, and Trita, and to have received from Vāsudeva himself the Pāncharātra doctrine. Lassen is further opposed to the supposition (see Weber's *Indische Studien*, i. 423) that the Indian monotheism resulted from an acquaintance with Christianity; for (a) the Pāncharātras did not adore a single God, but Vāsudeva, as the highest, to whom the others were subordinated; (b) the Brahmins had already a highest god in Brahmā, and the adherents of the Yoga system had a single highest god in their Isvara, making Brahmā a created being. The Indian tendency to monotheism was based, he considers, on the character of the sects, which involved an exclusive adoration either of Vishnu or 'Siva. Further, Lassen does not consider it permissible to ascribe to the influence of Christianity any Indian belief in the efficacy of prayer or of faith.\* He is further of opinion that a belief in the incarnation of Vishnu existed three centuries before the Christian era, an opinion which he bases on what Megasthenes relates of the Indian Hercules; and thinks that there is no solid ground for admitting that in the early ages of Christianity any Christian legends were transferred and applied to Krishna.

Professor Weber, in a note in the second vol. of his *Ind. Stud.*, pp. 409 ff., replies to Lassen's argument derived from the account given by Megasthenes regarding the Indian Hercules—that in the age of that Greek author the Indians

\* See the reference made above (p. 11) to the occurrence in the ancient hymns of the Veda of frequent allusions to faith in the gods. In the *Chhândogya Upanishad*, i. 1, 10, it is said: "Whatever is done with knowledge, with faith, with esoteric science, is more efficacious." In the *Taittiriya Saṁhita* it is said, i. 6, 8, 1: "They have no faith in that man's sacrifice who sacrifices without the exercise of faith; and in the *Śatapatha Brāhmaṇa*, xiv. 6, 9, 22 (— *Bṛihad Aranyaka Upanishad*, iii. 9, 21): "On what are largenesses based? on faith; for when a man has faith he bestows largeness; so it is on faith that largeness are based. On what is faith based? on the heart; for it is through his heart that a man has faith."

already possessed the conception of incarnations of the Deity. He considers that Lassen is wrong in supposing that Megasthenes had Krishna in view in his account of the Indian Hercules, and thinks rather that the Videha Māthava mentioned in the 'Satapatha Brāhmaṇa [i. 4, i. 10 ff.] is alluded to, or that if not he, then Balarāma, Krishna's brother, is more likely to be meant (as Wilson decides in his Preface to the Vishnu Purāna, vol. i. of Dr Hall's Edition, p. xii.)

Krishna was, Weber continues, regarded at the period in question as a purely human personality, a character which he bears in the Chhāndogya Upanishad [Bibliotheca Indica, pp. 220 ff.] The peculiarity of the system of Avatāras (incarnations) consists, Weber considers, not in the assumption by a god of an animal or a human form, which is common to almost all mythologies, but,—apart from the number and series of the incarnations,—essentially in the circumstance that the god is born as a man, and leads a human life from compassion to the suffering, and from anger towards sinful humanity. Admitting even—what Prof. Weber does not believe—that this conception was current among the Indians before they became acquainted with Christianity, it was only after this period that it acquired such force as to become formed into a complete system.

In a paper by Professor Bhandarkar in the Indian Antiquary for January 1874, headed "Allusions to Krishna in Patanjali's Mahābhāshya," pp. 14-16, the author, after adducing the passages on which he relies, concludes as follows: "I have thus brought together seven passages from a work written in the middle of the second century before Christ, which show that the stories about Krishna and his worship as a god are not so recent as European scholars would make them. And to these I ask the attention of those who find in Christ a prototype of Krishna, and in the Bible the origin of the Bhagavad Gītā, and who believe our Puranic literature to be merely a later growth." Prof. Weber had previously referred to these passages in pp. 348 ff. of his paper on the Mahābhāshya (Indische Studien, vol. xiii.) finished in October 1873. But he does not con-

sider that the application to Vishnu of the word "bhagavat" (on which Prof. Bhandarkar relies, and to which the Commentator Kaiyata gives the sense of the supreme Spirit) means anything more than that he was regarded as a demi-god, a character intermediate between his position as a hero in the epic story, and his identification with Vishnu. In his dissertation on the Krishna Janmāshṭami festival, pp. 316 ff., Prof. Weber refers to the stages by which Krishna was gradually elevated to the character of the Supreme Deity.

Having adduced these discrepant opinions on the question whether the Indian writers who lived shortly after the rise of Christianity ever acquired any knowledge of that religion, and whether their doctrines were influenced by such knowledge, I may provisionally treat the question as being *adhuc sub judice*. However it may be decided, it becomes of the less consequence, as the principal advocate of an affirmative answer, Prof. Weber, holds, as we have seen above, that the Indians modified very much that which he considers them to have adopted. (See the quotations above made, pp. 14 and 15 from his *Ind. Stud.*, i. 420, 421; and ii. 169; and his *Krishnajanmāshṭami*, p. 321, where he remarks that it is not so much direct Christian influences which we are to assume as lying at the foundation of the Krishna worship, of the sectarian adoration of that personage as the one God; but rather independent appropriations made by the Indians perhaps partly influenced by missionary operations, but still independent, and therefore resulting in a special Indian growth.)

But even if it should be admitted that some of the ideas in the Bhagavad Gītā are borrowed from the Bible, and that some of the sentiments in the other passages of the Mahābhārata which have been discussed above, have been derived from the same source, this would not prove that the other portions of that great epic poem had been similarly influenced. Whatever parts of it were composed before the rise of Christianity cannot have been indebted for any of their ideas to that system, at all events. The question raised by Prof. Weber whether anything in the stories of the Rāmāyana or the

Mahābhārata was borrowed from the Grecian Homer\* is (except in so far as it bears upon the general question how far the ancient Indians were open to the reception of foreign ideas) of no consequence for my present purpose, which is simply to enquire whether any of the religious ideas of the Indians were derived from a source considered to be supernaturally inspired. The supposition either of Hebrew influences, or of a primeval revelation, the truths of which may have descended to the Indians, I will pass over as not requiring consideration.

What, then, are we to say as to the date of the Mahābhārata, from which so many of the maxims I have translated have been borrowed? This cannot be determined with any certainty. The great poem is no doubt in its present form made up of materials dating from very different periods. Prof. Lassen is of opinion (*Indische Alterthumskunde*, 2d edition, I. 589 f.) that, with the exception of pure interpolations which have no real connection with the substance of the work, we have the ancient story of the Mahābhārata before us in its essential elements, as it existed in the pre-Buddhistic period, *i.e.*, several centuries before Christ. The subsequent additions he considers to have reference chiefly to the exclusive worship of Vishnu, and the deification of Krishna, as an incarnation of that divinity (p. 586).

In the article Mahābhārata in Chambers's *Cyclopædia*, which is one of the contributions furnished to that work by the late Professor Goldstücker, the following remarks occur:—"That this huge composition was not the work of one single individual, but a production of successive ages, clearly results from the multifariousness of its contents, from the difference of style which characterizes its various parts, and even from the contradictions which disturb its harmony."

The remarks above quoted afford us but little aid in judging of the age of the different parts of the Mahābhārata. Until the

\* See his *Ind. Stud.*, ii. 161 ff.: his *Dissertation, über das Rāmāyana*, pp. 19 f.: and Prof. Lassen's remarks on the subject in his *Ind. Alterth.* ii. 502 ff., translated by me in the *Ind. Antiquary* for April 1874, pp. 102 f.

poem shall have been subjected to a much closer examination than it has yet received, it must remain uncertain in regard to many portions of its contents, to which of the two classes, of ancient or modern, or to what stage within the latter, they should be assigned.

The texts which I have quoted from this great poem are drawn from different parts of it, and, as far as I have noticed, seem to harmonize with each other, and to be in keeping with the moral and religious sentiments (with such, at least, as have fallen under my cursory observation) of the entire work—a considerable portion of which may be safely regarded as ancient. As, therefore, it is not very easy to conceive that foreign ideas should have been introduced into all parts of the poem,—until satisfactory proof shall have been adduced that such was really the case,—the natural presumption must be, that the sentiments in question are of purely indigenous Indian origin. It is to be observed further, that it is only a portion of the maxims which I have quoted from the Mahābhārata that any one could claim as exclusively and distinctively Christian.

The other works from which I have quoted (except Manu and the Rāmāyana, from which some passages have been taken) are of much more modern date; but the germs of many of the maxims which occur in them are to be found in the older works; and the fact that so many sentiments of the latter should have been repeated in the more modern books, may afford some proof that they are congenial and natural to the Indian mind.

As this question whether the ideas and doctrines of the Indian poem are derived from, or have been influenced by, the New or the Old Testament, is one of great interest and importance, I give below a translation of the latter part of an article by Professor Windisch of Heidelberg on Dr Lorinser's book, which appeared in the *Literarisches Centralblatt* for 15th October 1870, followed by some remarks with which Professor Weber, Dr Böhlingk, and M. Auguste Barth, have favoured me on the subject of the dependence or independence of Indian

writers on Christian or other foreign sources for any of their ideas. Professor Windisch says :—

“We have not as yet spoken of the object which the book before us has properly in view. This is nothing less than to show that all the nobler thoughts in the *Bhagavad Gītā* are derived from Christianity, or from the ‘primæval revelation.’ It is impossible here to examine minutely Dr Lorinser’s process of proof, since it is based upon a large number of particular passages. According to the judgment of the author of this notice, however, the proof has not yet been adduced that in the *Bhagavad Gītā* we have a piece of Christianity translated into the form of Indian conceptions.

“To refer to at least some general points of view, Dr Lorinser’s failure to make use of Indian commentaries has had first of all, for its result, that he could not always apprehend the Indian thoughts in an Indian spirit. . . . The immediate introduction of the Bible into the explanation of the *Bhagavad Gītā* is, therefore, at least premature. Besides, the particular Biblical passages themselves are with too great confidence designated by Dr Lorinser as the sources of the Indian thought or expression. It cannot be denied that he has actually adduced some surprising parallel passages ; but the most of the texts which he has cited can at the utmost claim our consideration only after it has been proved in another way that the *Bhagavad Gītā* and the Bible stand in a near relation to each other. If the author should think to rely upon the multitude of the passages which he has quoted, it should be recollected that a hundred uncertain references prove no more than a single one of the same character. Has Dr Lorinser noticed that the comparison of the human soul with a team of horses (adduced by him in p. 60, note 59) from the *Katha Upanishad*, corresponds with remarkable exactness to the beautiful myth in Plato’s *Phædrus* ? This might be regarded as one of the most interesting examples of accidental correspondence. For the rest, it is much to be questioned whether Professor Weber, to whom the author repeatedly appeals, shares his conviction. For Professor Weber’s assumption that Christian teachers and doctrines

arrived at an early period in India, and that in particular the worship of Krishna, and the legends relative to him, were formed under the influence of Christianity, is very widely different from Dr Lorinser's conviction, according to which the composer of the *Bhagavad Gītā* must have learnt at least the New Testament directly by heart. This is the conclusion at which every one would arrive who believingly reads the lists put together in the Appendix of—i. passages which vary in expression but agree in sense (60 in number) ; ii. passages in which a characteristic expression of the New Testament occurs in a different sense (23) ; iii. passages in which sense and expression correspond (16). Even the ideas of the Christian Fathers are supposed not to have been unknown to the poet (see, *e.g.*, p. 82, note 56 ; p. 179, note 6 ; p. 207, note 27, &c.) So much the more surprising is it, therefore, when Dr Lorinser himself (p. 211, note 54) finds it necessary to refer to the sharp contrast in which Christianity and the Indian conceptions stand to each other in regard to the doctrine of the human soul, and when he further (p. 117, note 1) cannot avoid ascribing to the poet an acquaintance, though a very defective acquaintance, with Christianity. It is impossible to combine Dr Lorinser's ideas into one general picture. Finally, as regards the thoughts in which Dr Lorinser perceives traces of the 'primæval revelation' or 'primæval tradition' (see, *e.g.*, pp. 45, 122, 231, 250), he should first have investigated whether they can be pointed out in the Veda. Had he done this, he would probably have discovered that the contrary is the case.

"The book before us plainly shows how much the text and explanation of the *Bhagavad Gītā* stand in need of a thorough revision on the part of scholars who are familiar with this branch of study. The view of which Dr Lorinser is a representative must be subjected to a closer examination than was here practicable."

In the preceding notice reference is made to the opinions of Professor Weber on the influence exercised by Christianity upon Indian religious ideas. I am indebted to the kindness of this distinguished Sanskritist, with whom I have communicated

on the subject of Dr Lorinser's book, for an indication of his views regarding it. He refers me to a brief mention of the work in question in a note to an article republished in his *Indische Streifen*, vol. ii. p. 288, where he speaks of Dr Lorinser's remarkable endeavour to point out in the *Bhagavad Gītā* coincidences with, and references to, (*Anklänge und Beziehungen*) the New Testament, and states that although he considers this attempt of Dr Lorinser to be overdone, he is not in principle opposed to the idea which that writer maintains, but regards it as fully entitled to a fair consideration, as the date of the *Bhagavad Gītā* is not at all settled, and therefore presents no obstacle to the assumption of Christian influences, if these can be otherwise proved. He adds that he regards Wilson's theory that the *bhakti* of the later Hindu sects is essentially a Christian doctrine, as according well with all that we know already about the 'Svetadvīpa, the Krishnajanmāshtamī, &c. As regards the age of the *Mahābhārata*, Professor Weber thinks that it should be borne in mind that in the very passages which treat of the war between the Kauravas and Pāndavas, and which therefore appear to be the oldest parts of that vast epic collection, not only is direct mention made of the Yavanas, 'Sakas, Pahlavas, and the wars with them (see Professor Wilson's *Academical Prelections on Indian Literature*, p. 178), but further that the Yavanādhipa (Yavana king) Bhagadatta appears there as an old friend of the father of Yudhishtira (see *Indische Studien*, v. 152). He concludes that all these passages must be posterior to Alexander the Great, and still continues to regard his calculation that this most original part of the poem was written between the time of Alexander and that of Dio Chrysostom\* (see *Acad. Prel.*, p. 176) as the most probable.

The opinion above referred to of Professor Wilson is to be found (as appears from Professor Weber's Dissertation on the Rāma-Tāpaniya Upanishad, p. 277, note) in Vol. iii. of the *Oriental Magazine*, and is thus referred to in Mrs Speir's "Life in Ancient India" (1856) p. 434 :—"Professor Wilson notices

\* The age of this author is there said to be in the second half of the first century of our era.



the resemblance of the doctrines of the Bhagavad Gītā to those of some divisions of the early Christian schools, and hints that the remodelling of the ancient Hindu systems into popular forms, and 'in particular the vital importance of faith, were directly influenced by the diffusion of the Christian religion.' I find no express reference to this influence of Christianity in Professor Wilson's *Sketch of the Religious Sects of the Hindus*, (Works, vol. i., pp. 160 ff., 368) though he there says that "the doctrine of the efficacy of *bhakti* seems to have been an important innovation upon the primitive system of the Hindu religion" (p. 161).

On the same general subject Dr Böhrtlingk has favoured me with the following expression of his opinion. He writes :— "Neither in the *Mahābhārata* nor in later writers have I found any utterances of moral or religious import which could with any probability be referred back to any foreign source. In this department the Indians have themselves reflected so much, and presented their thoughts in such elegant forms, that with their riches they might easily supply the rest of the world. The ethics and the religion of different peoples are not so different from one another that here and there coincidences should not be expected to be found between them. The line of the *Katha Upanishad*, [i. 6]—*sasyam iva martyaḥ paśyate, sasyam ivājāyate punaḥ*" (like corn a mortal ripens, like corn he is produced again) "sounds as if from the New Testament, but is not therefore borrowed."

M. Barth writes to me as follows :—

"I am entirely of your opinion in regard to the reserves which you make as to the sentiments alleged to be borrowed, which Lorinser adduces from the Bhagavad Gītā. The same resemblances had been indicated in a general way long before him. . . . In collecting these passages, and confronting them with the texts which are asserted to be the originals, Lorinser appears to me rather to have succeeded in proving the contrary of his thesis. The book is Indian, and Indian throughout. The declaration of Krishna, 'Those who are devoted to me,

are in me, and I in them,' is a reproduction of the Vedantic doctrine in a form adapted to the requirements of practical religion. There would, perhaps, rather be reason for inquiring what is the sense which the corresponding terms bear in the Johannean theology; and interpretations of them have not been wanting. In any case, they have a meaning quite different from that which they bear in the Indian poem; and in order to find them again on Christian ground, invested with a meaning akin to that of the Vedānta, we shall have to descend to the mystics of the middle ages, and to what is nearer to us—the Hegelian theology of Marheinecke; by all of whom, as by the Indian poet, the illusory character, or the non-existence, of the individual being, and the exclusive essential reality of the absolute, is maintained. For them, also, whatever really exists in man, is God: all the rest is illusion, negation; or as they say—employing the same image as the Indians—a mere sport of the Divinity, which is one in many, and in many always the same. Thus Eckart, Tauler, Ruysbroeck, and the other Dominican mystics who preached and wrote on the banks of the Rhine in the fourteenth century, ask themselves: 'How can man love God?' And they answer: 'Why does the burning coal which you place on your hand burn you? Because this coal is in substance the same as your hand. In the same way God burns you, and acts by love within you, because in substance he is identical with you,—because he is in you, and you in him.\*'

"As regards the Vedic passages" (see above, p. 8,) "I think that we are not to look in them for too much precision. The locative case does not signify merely *in*, but also *with*, *near to*, *for*. 'We are yours; you are ours; thou art with us, thou art for us, thou art near us, as a coat of mail, as a rampart,' &c.

\* M. Barth informs me that those who are interested in the striking resemblances in doctrine between the doctrines of the Bhagavad Gītā and those of the Christian mystics of the middle ages, will find an account of the latter in the dissertation of M. Charles Schmidt, Professor of Theology at Strasburg, entitled, "Études sur le Mysticisme Allemand du xivme Siècle" in the *Mémoires de l'Institut de France: Mémoires de l'Académie des Sciences Morales et Politiques*, t. ii. 1847.

We have not yet got the dogmatic idea of Purusha = pure 'sāyin.

"As regards *gati*, I agree with you that the essence of the image is rather *end* than *way*. It is sufficient to observe how this word is associated with *kāshthā*, *e.g.*, in the Katha Upanishad, iii. 11; or is simply replaced by the latter, for instance, in the Apastamba-dharma-sūtra, i. 22. 7 (p. 39, Bühler's edition), *sa* (ātman) *sarvam*, *paramā kāshthā* . . . *sa vai vai-bhājanam puram*."

I make a further quotation on the same subject from Prof. Monier Williams's recently published work, "Indian Wisdom," &c., (pp. 143 f. note): "Dr Lorinser, expanding the views of Professor Weber, and others, concerning the influence of Christianity on the legends of Krishna, thinks, that many of the sentiments of the Bhagavad-Gītā have been directly borrowed from the New Testament, copies of which, he thinks, found their way into India about the third century, when he believes the poem to have been written.\* . . . He seems, however, to forget, that fragments of truth are to be found in all religious systems, however false, and that the Bible, though a true revelation, is still in regard to the human mind, through which the thoughts are transfused, a thoroughly Oriental book, cast in an Oriental mould, and full of Oriental ideas and expressions. Some of his comparisons seem mere coincidences of language, which might occur quite naturally and independently. In other cases, where he draws attention to coincidences of ideas,—as, for example, the division of the sphere of self-control into thought, word, and deed, in chap. xvii. 14-16, &c.; and of good works into prayer, fasting, and alms-giving, how could these be borrowed from Christianity when they are also found in Manu, which few will place later than the fifth century B.C.? . . . Nevertheless, something may be said for Dr Lorinser's theory." Some further remarks are

\* In a previous page (137) Prof. Williams says, that the author of the Bhagavad-Gītā, "is supposed to have lived in India during the first or second century of our era;" and in a note he adds: "Some consider that he lived as late as the third century, and some place him even later, but with these I cannot agree."

made on the same subject in pp. 153 ff., which are adverse to that theory.

It is, perhaps, but just that, in presenting a collection of some of the best sentiments which are to be found in Sanskrit writers, I should advert to the fact, which, however, is already well known, that the moral and religious ideas of the Indians are not all of the same noble and elevated character, but offer a mixture of good and bad, of pure and impure,

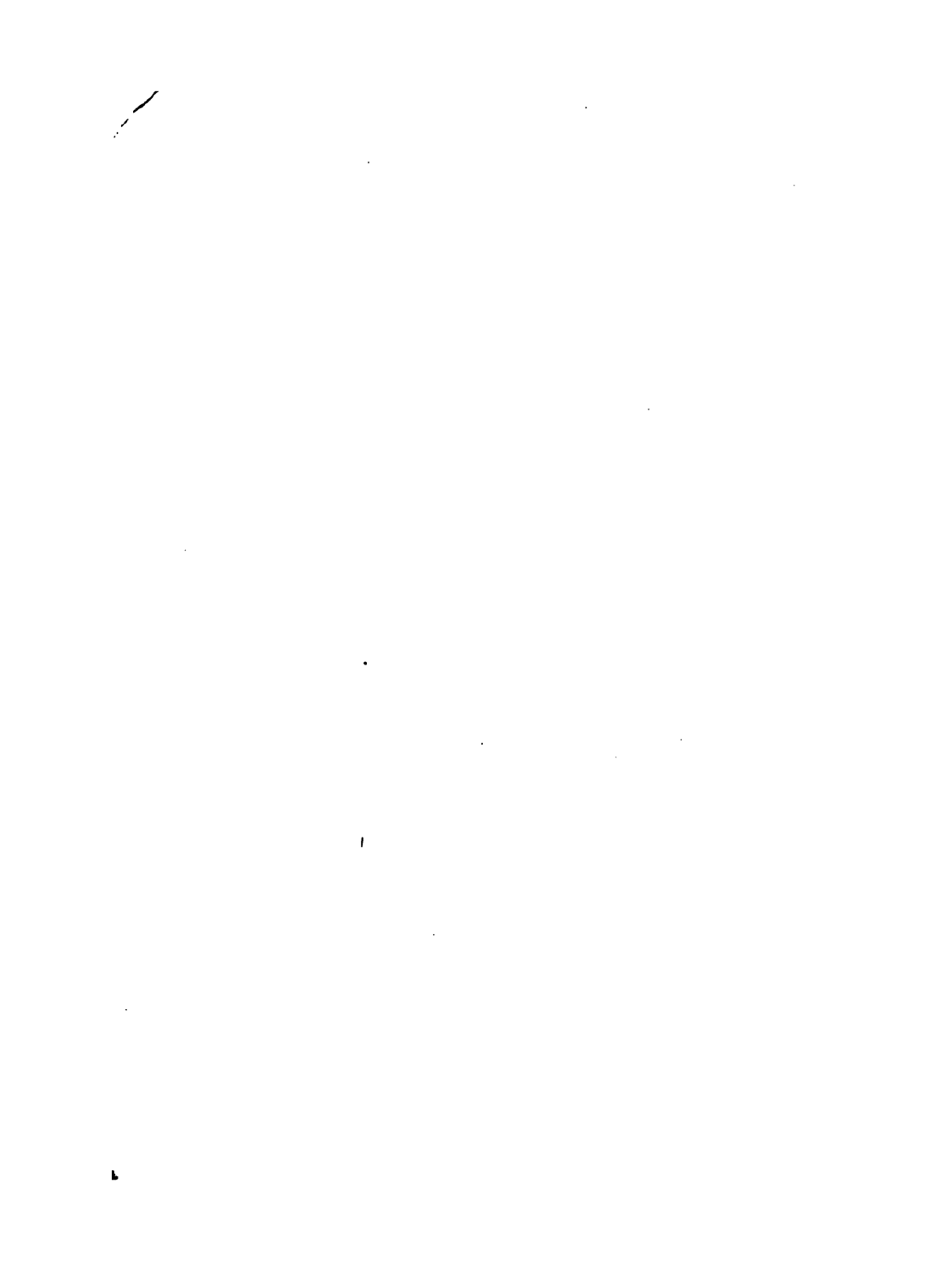
πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρὰ.

“Many good (things), and many bad, mingled.”

But I need not here do more than allude to this fact. Those who wish for details on the subject can find them elsewhere. And are not even the sacred literatures of all countries, more or less, disfigured by something repugnant to the moral sense ?

J. M.

EDINBURGH, June 1875.



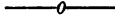
**RELIGIOUS AND MORAL SENTIMENTS.**



# RELIGIOUS AND MORAL SENTIMENTS

METRICALLY RENDERED

FROM SANSKRIT WRITERS.



## 1. *Consequence of the knowledge of the self-existent Soul.*

The happy man who once has learned to know  
The self-existent Soul, from passion pure,  
Serene, undying, ever young, secure  
From all the change that other natures show,  
Whose full perfection no defect abates,  
Whom pure essential good for ever sates,—  
That man alone, no longer dreading death,  
With tranquil joy resigns his vital breath.

## 2. *The Great Spirit.*

No hands has He, nor feet, nor eyes, nor ears,  
And yet He grasps, and moves, and sees, and hears.  
He all things knows, Himself unknown of all ;  
Him men the great primeval Spirit call.



3. *Rebotion to the God of gods.*

O God of gods, thou art to me  
A father, mother, kinsmen, friends ;  
I knowledge, riches, find in Thee ;  
All good Thy being comprehends.

4. *Hymn addressed to Vishnu by the Deities.*

To Thee, creator first, to Thee,  
Preserver next, destroyer last,  
Be glory ; though but one, Thou hast  
Thyself in act revealed as three.

As water pure from heaven descends,  
But soon with other objects blends,  
And various hues and flavours gains ;  
So moved by Goodness, Passion, Gloom,\*  
Dost Thou three several states assume,  
While yet Thine essence pure remains.

Though one, Thou different forms hast sought ;  
Thy changes are compared to those  
Which lucid crystal undergoes,  
With colours into contact brought.

\* See the prose translation of No. 4 in the Appendix.

Unmeasured, Thou the worlds dost mete  
 Thyself though no ambition fires,  
 'Tis Thou who grantest all desires.  
 Unvanquished, Victor, Thee we greet.

A veil, which sense may never rend,  
 Thyself,—of all which sense reveals  
 The subtile germ and cause—conceals :  
 Thee saints alone may comprehend.

Thou dwellest every heart within,  
 Yet fillest all the points of space ;  
 Without affection, full of grace,  
 Primeval, changeless, pure from sin ;

Though knowing all, Thyself unknown,  
 Self-sprung, and yet of all the source,  
 Unmastered, lord of boundless force,  
 Though one, in each thing diverse shown.

With minds by long restraint subdued,  
 Saints, fixing all their thoughts on Thee,  
 Thy lustrous form within them see,  
 And ransomed, gain the highest good.

Who, Lord, Thy real nature knows ?  
 Unborn art Thou, and yet on earth  
 Hast shown Thyself in many a birth,  
 And, free from passion, slain Thy foes.

Thy glory in creation shown,  
Though seen, our reason's grasp transcends :  
Who, then, Thine essence comprehends,  
Which thought and scripture teach alone ?

Ungained, by Thee was nought to gain,  
No object more to seek : Thy birth,  
And all Thy wondrous deeds on earth,  
Have only sprung from love to men.

With this poor hymn though ill-content,  
We cease :—what stays our faltering tongue ?  
We have not half Thy praises sung,  
But all our power to sing is spent.

5. *Denial of a future life, and of a God ; and ridicule of the doctrine of final liberation as nothing else than annihilation.*

The scripture says, the bad begin,  
When dead, with woe to pay for sin,  
While bliss awaits—a happier birth—  
The good whene'er they quit the earth.  
But here the virtuous suffer pain,  
The bad by vice enjoyment gain.  
How, then, this doubtful case decide ?  
Tell what is urged on either side.

Did God exist, omniscient, kind,  
And never speak his will in vain,

'Twould cost him but a word, and then  
 His suppliants all they wish would find.  
 If God to men allotted woe,  
 Although that woe the fruit must be  
 Of men's own actions, then were he  
 Without a cause his creatures' foe,—  
 More cruel, thus, than men, who ne'er  
 To others causeless malice bear.

In this our state of human birth  
 Man's self and Brahma co-exist,—  
 As wise Vedantists all insist,—  
 But when this wretched life on earth  
 Shall end, and all redemption gain,  
 Then Brahma shall alone remain.  
 A clever doctrine here we see !  
 Our highest good to cease to be !

#### 6. Impeachment, and Vindication, of the Divine Government.

*DRAUPADI speaks :*

Beholding noble men distrest,  
 Ignoble men enjoying good,  
 Thy righteous self by woe pursued,  
 Thy wicked foe by fortune blest,  
 I charge the Lord of all—the strong,  
 The partial Lord—with doing wrong.

His dark, mysterious, sovereign will  
To men their several lots decrees ;  
He favours some with wealth and ease,  
Some dooms to every form of ill.

As puppets' limbs the touch obey  
Of him whose fingers hold the strings,  
So God directs the secret springs  
Which all the deeds of creatures sway.


In vain those birds which springes hold  
Would seek to fly : so man, a thrall,  
Fast fettered ever lives, in all  
He does or thinks by God controlled.

As trees from river-banks are riven  
And swept away, when rains have swelled  
The streams, so men by Time impelled  
To action, helpless, on are driven.

God does not show for all mankind  
A parent's love and wise concern ;  
But acts like one unfeeling, stern,  
Whose eyes caprice and passion blind.

YUDHISHTHIRA *replies* :

I've listened, loving spouse, to thee,  
I've marked thy charming, kind discourse,  
Thy phrases turned with grace and force,  
But know, thou utterest blasphemy.



I never act to earn reward ;  
 I do what I am bound to do,  
 Indifferent whether fruit accrue ;  
 My duty I alone regard.

Of all the men who care profess  
 For virtue—love of that to speak—  
 The unworthiest far are those who seek  
 To make a gain of righteousness.

Who thus—to every lofty sense  
 Of duty dead—from each good act  
 Its full return would fain extract ;—  
 He forfeits every recompense.

Love duty, thus, for duty's sake,  
 Not careful what return it brings :  
 Yet doubt not, bliss from virtue springs,  
 While woe shall sinners overtake.

By ships the perilous sea is crossed ;  
 So men on virtue's stable bark  
 Pass o'er this mundane ocean dark,  
 And reach the blessed heavenly coast.

If holy actions bore no fruits ;  
 If self-command, beneficence,  
 Received no fitting recompense ;  
 Then men would lead the life of brutes.

Who then would knowledge toil to gain?  
Or after noble aims aspire?  
O'er all the earth delusion dire  
And darkness dense and black would reign.

But 'tis not so ; for saints of old  
Well knew that every righteous deed  
From God obtains its ample meed :  
They, therefore, strove pure lives to lead,  
As ancient sacred books have told.

The gods—for such their sovereign will—  
Have veiled from our too curious ken  
The laws by which the deeds of men  
Are recompensed with good and ill.

No common mortal comprehends  
The wondrous power, mysterious skill,  
With which these lords of all fulfil  
Their high designs, their hidden ends.

These secret things those saints descry  
Alone, whose sinless life austere  
For them has earned an insight clear,  
To which all mysteries open lie.

So let thy doubts like vapours flee,  
Abandon impious unbelief ;  
And let not discontent and grief  
Disturb thy soul's serenity.

But study God aright to know ;  
 That highest Lord of all revere,  
 Whose grace on those who love him here  
 Will endless future bliss bestow.

DRAUPADI *rejoins* :

How could I God, the Lord of all,  
 Contemn, or dare His acts arraign,  
 Although I weakly thus complain ?  
 Nor would I virtue bootless call.

I idly talk ; my better mind  
 Is overcome by deep distress,  
 Which long shall yet my heart oppress :  
 So judge me rightly ; thou art kind.

7. ~~Final overthrow of the wicked~~ (compare Psalm xxxvii., and  
 Job xx. 5 ff; xxvii. 13 ff.)

Not even here on earth are blest  
 Unrighteous men who thrive by wrong  
 And guileful arts ; who bold and strong,  
 With cruel spite the weak molest.

Though goodness only bring distress,  
 Let none that hallowed path forsake ;  
 Mark what reverses overtake  
 The wicked after brief success.



Not all at once the earth her fruits  
    Produces ; so unrighteousness  
    But slowly works, yet not the less  
At length the sinner quite uproots.

At first through wrong he grows in strength,  
    He sees good days and overthrows,  
    In strife triumphant, all his foes ;  
But justice strikes him down at length.

Yes, retribution comes, though slow ;  
    For, if the man himself go free,  
    His sons shall then the victims be,  
Or else his grandsons feel the blow.

#### 8. *Results of Truth and Falsehood.*

Those noble men who falsehood dread,  
In wealth and glory ever grow,  
As flames with greater brightness glow,  
With oil in ceaseless flow when fed.

But like to flames with water drenched,  
Which, faintly flickering, die away,  
So liars day by day decay,  
Till all their lustre soon is quenched.

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9. *Sweet savour of Good Deeds : Falsehood to be shunned*

As far and wide the vernal breeze  
Sweet odours waft from blooming trees,  
So, too, the grateful savour speeds  
To distant lands of virtuous deeds.

As one expert in daring feats  
Athwart a pit a sword who lays,  
And walking on its edge essays  
The chasm to cross, but soon retreats,  
With cries, afraid to fall below,  
And trembling stands upon the brink,—  
So let a man from falsehood shrink,  
And guard himself from future woe.

10. *The only inseparable friend.*

Their virtue is the only friend  
That never men deserts in death :  
As flits away their vital breath,  
All other ties and friendships end.

Nor father, mother, wife nor son,  
Beside us then can longer stay,  
Nor kinsfolk ; virtue is the one  
Companion of our darksome way.

Alone each creature sees the light,  
Alone this world at length he leaves,  
Alone the recompense receives,  
Of all his actions wrong or right.

His log-like, clod-like body placed  
Within the sad funereal ground,  
His kinsmen one by one turn round,  
Forsake the spot, and homeward haste.  
His virtue never quits his side,  
A faithful guardian, comrade, guide.

Be then a store of virtue gained,  
To help when comes our day of doom :  
We cross the dread and trackless gloom,  
By virtue's friendly arm sustained.

11. *Secret sin not unobserved.*

"None sees me," so when bent on sin,  
The fool imagines, madly bold ;  
For gods his evil deeds behold,  
The soul, too, sees,—the man within.

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12. Good and bad seem to be equally favoured here: not so hereafter.

*AILA says:*

Both good and bad the patient earth sustains,  
To cheer them both the sun impartial glows,  
On both the balmy wind refreshing blows,  
On both at once the god Parjanya rains.

*KASYAPA replies:*

So is it here on earth, but not for ever  
Shall bad and good be favoured thus alike ;  
A stern decree the bad and good shall sever,  
And vengeance sure at last the wicked strike.

The righteous then in realms of light shall dwell,  
Immortal, pure, in undecaying bliss ;  
The bad for long, long years shall pine in hell,  
A place of woe, a dark and deep abyss.

13. "Strait is the gate and narrow is the way which leadeth unto life."—(St Matthew vii. 13 f.)

Heaven's narrow gate eludes the ken,  
Bedimmed and dull, of foolish men.  
Within that portal sternly barred  
To gain an entrance, O how hard !  
What forms its bolts and bars? The sin  
Of those who seek to enter in.

14. *Who are the really blind, deaf, and dumb ?*

That man is blind whose inner eye  
Can nought beyond this world descry;  
And deaf the man on folly bent,  
On whom advice is vainly spent.  
The dumb are those who never seek  
To others gracious words to speak.

15. *Death is not the extinction of the good.*

Let no one deem the wise are dead,  
Who've "shuffled off this mortal coil,"  
The wise whose lives were pure from soil,  
Whose souls with holy lore were fed.

16. *Two inheritors of Paradise.*

Two men of heavenly bliss are sure :  
The lordly man who rules a land  
With mild and patient self-command ;  
The man who freely gives, though poor.

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20. *The same.*

With fervent hymns while I great Vishnu laud,  
The gracious, mighty, all-sustaining God,

How can I, faithless, for subsistence fear?  
Does He for babes their mother's milk prepare?  
And will He not His ever-watchful care  
Extend o'er all their future life's career?

21. *The lapse of Time not practically noticed.*

Again the morn returns, again the night ;  
Again the sun, the moon, ascends the sky :  
Our lives still waste away as seasons fly,  
But who his final welfare keeps in sight ?

22. *The same.*

Men hail the rising sun with glee,  
They love his setting glow to see ;  
But fail to mark that every day  
In fragments bears their life away.

All Nature's face delight to view  
As changing seasons come anew ;  
None sees how each revolving year  
Abridges swiftly man's career.

23. *No second youth for Man* (compare Job xiv. 7).

The empty beds of rivers fill again,  
Trees, leafless now, renew their vernal bloom,  
Returning moons their lustrous phase resume,  
But man a second youth expects in vain.

24. *Men should not delay to be good: Life uncertain.*

Death comes, and makes a man his prey,  
A man whose powers are yet unspent,  
Like one on gathering flowers intent,  
Whose thoughts are turned another way.

Begin betimes to practise good,  
Lest fate surprise thee unawares  
Amid thy round of schemes and cares ;  
To-morrow's task to-day conclude.

For ruthless death will never stay  
To notice whether thou hast done  
Or not, the work thou hadst begun ;  
But haste to bear thy life away,  
As wolves and tigers snatch their prey.



And none can tell how things may chance,  
And who may all this day survive.  
While yet a stripling, therefore, strive,—  
On virtue's arduous path advance.

(See No. 110, in p. 71.)

25. "All men think all men mortal but themselves."  
(Young's "Night Thoughts.")

Is not those men's delusion strange,  
Who, while they see that every day  
So many sweeps from earth away,  
Can long themselves t' elude all change?

26. "Lay up for yourselves treasures in heaven, where thieves  
do not break through and steal."  
(St Matthew vi. 19 f.)

Before Decay thy body wears,  
And with it strength and beauty bears,  
Before Disease, stern charioteer,  
Thy frame's dissolver, Death, brings near,  
Those noblest treasures hoard in haste,  
Which neither time nor chance can waste.  
With ceaseless care amass that wealth  
Which neither thieves can filch by stealth,  
Nor greedy tyrants snatch away,  
Which even in death shall with thee stay.

27. *Remember thy mortality.*

Thou hear'st that from thy neighbour's stores  
 Some goods by theft have vanished ; so,  
 That none of thine by stealth may go,  
 Thou sett'st a watch, and barr'st thy doors.  
 'Tis well : but know'st thou never fear  
 When thou dost learn that every day  
 Stern death from many a dwelling near  
 A helpless victim tears away ?  
 Deluded mortals, warning take,  
 From such insensate slumber wake !

28. *Heber do what would distress thee on a sick-bed.*

Such deeds as thou with fear and grief  
 Would'st, on a sick-bed laid, recall,  
 In youth and health eschew them all,  
 Remembering life is frail and brief.

29. *Men debout when in distress.*

In trouble men the gods invoke ;  
 When sick, submit to virtue's yoke ;  
 When lacking power to sin, are good ;  
 When poor, are humble, meek, subdued.

30. *Men should think on their end.*

Did men but always entertain  
Those graver thoughts which sway the heart,  
When sickness comes, or friends depart,  
Who would not then redemption gain ?

31. *Action keeping in view the future.*

Let all thy acts by day be right,  
That thou mayst sweetly rest at night ;  
Let such good deeds thy youth engage,  
That thou mayst spend a tranquil age.  
So act through life, that not in vain  
Thou heavenly bliss may'st hope to gain.

32. *Daily self-examination.*

With daily scrutinizing ken  
Let every man his actions try,  
Enquiring "What with brutes have I  
In common, what with noble men ?"

33. *Improvement of time.*

The sage will ne'er allow a day  
 Unmarked by good to pass away ;  
 But waking up, will often ask,  
 " Have I this day fulfilled my task ?  
 With this, with each, day's setting sun,  
 A part of my brief course is run."

34. *A small part of the pains bestowed on worldly objects would suffice to gain heaven.*

Fools endless labour, pains, and toil  
 In storing earthly wealth endure.  
 The hundredth part of all that toil  
 Would everlasting calm ensure.

35. *No distinctions in the grave.*

Enslaved by various passions, men  
 Profound self-knowledge fail to gain.  
 Some yield to pride of birth, and scorn  
 All those in humbler stations born.  
 By wealth elated, some look down  
 On mortals cursed by fortune's frown ;

While others, trained in learning's schools,  
Contemn the unlearn'd, and call them fools.  
All quickly others' faults discern ;  
Their own to check they cannot learn.  
But soon a time arrives when all,  
The wise, the foolish, great and small,  
The rich, the poor, the high, the low,  
The proud, the humble, hence must go :  
Within the grave-yard lone reclined,  
Their pomp, their rags, they leave behind.  
Soon, soon their lifeless frames a prey  
Become to sure and sad decay.  
When forms, once fair, of flesh are reft,  
And skeletons alone are left,  
Say, then, of all the bones around,  
That strew the sad funereal ground,  
What eye has power to recognise  
Those of the rich, the great, the wise ?  
When all by death's impartial blow  
Shall, undistinguished, soon lie low,  
Oh, why should now the proud, the strong,  
The weak, the lowly, seek to wrong ?  
Whoe'er, before the eyes of men,  
And when removed beyond their ken,  
Will heed this warning kind, though stern,  
The highest future good shall earn.

36. *The Vanity of Human Ambition.*

How many kings—their little day  
Of power gone by—have passed away,  
While yet the stable earth abides,  
And all the projects vain derides  
Of men who deemed that She was theirs,  
The destined portion of their heirs !

With bright autumnal colours gay,  
She seems to smile from age to age,  
And mock the fretting kings who wage  
Fierce wars for Her,—for ampler sway.

“Though doomed,” She cries, “to disappear  
So soon, like foam that crests the wave,  
Vast schemes they cherish, madly brave,  
Nor see that death is lurking near.

“And kinsmen, brothers, sons and sires,  
Whom selfish love of empire fires,  
The holiest bands of nature rend,—  
In bloody strife for Me contend.

“O ! how can princes, well aware  
How all their fathers, one by one,  
Have left Me here behind, and gone,  
For My possession greatly care ?”

King Prithu strode across the world,  
And all his foes to earth he hurled.  
Beneath his chariot wheels—a prey  
For dogs and vultures—crushed they lay.  
Yet snatched by time's resistless blast,  
He long from hence away has past ;  
Like down the raging flames consume,  
He, too, has met the common doom.

And Kârtavîrya, once so great,  
Who ruled o'er all the isles, supreme,  
Is but a shadow now, a theme  
On which logicians subtly prate.

Those lords of men, whose empire's sheen  
Of yore the regions all illumed,  
By Death's destroying frown consumed,  
Are gone ; no ashes ev'n are seen !

Mândhâtri once was world-renowned :  
What forms his substance now? A tale !  
Who, hearing this, if wise, can fail  
This mundane life to scorn, so frail,  
So dreamlike, transient, worthless found ?

Of all the long and bright array  
Of kings whose names tradition shows,  
Have any ever lived? Who knows?  
And now where are they? None can say.

37. "As habing nothing, and yet possessing all things."  
(2 Corinthians vi. 10).

How vast my wealth, what joy I taste,  
Who nothing own, and nought desire !  
Were this fair city wrapt in fire,  
The flame no goods of mine would waste.

38. Rich sometimes die young, and poor live long.

Some men decrepit, poor, distrest,  
Survive to life's extremest stage,  
While some by fortune richly blest  
Are seized by death in middle age ;  
And few of those with splendour graced  
Enjoy the bliss they hoped to taste.

39. "For we brought nothing into this world, and it is certain we  
can carry nothing out."—(1st Epistle to Timothy vi. 7).

Wealth either leaves a man, O king !  
Or else a man his wealth must leave.  
What sage for that event will grieve,  
Which time at length must surely bring ?



40. "This is the law and the prophets."—(St Matthew vii. 12.)

In one short verse I here express  
The sum of tomes of sacred lore :  
Beneficence is righteousness,  
Oppression sin's malignant core.

41. *Do not to others what thou would'st not have done to thee.*

Hear virtue's sum embraced in one  
Brief maxim—lay it well to heart—  
Ne'er do to others what, if done  
To thee, would cause thee inward smart.

42. *Bisinterestedness : "Do good and lend, hoping for nothing again."—(St Luke vi. 34 f.)*

The good to others kindness shew,  
And from them no return exact ;  
The best and greatest men, they know,  
Thus ever nobly love to act.

43. *Do to others as ye would that they should do to you.*  
(St Matthew vii. 12.)

Whene'er thy acts the source must be  
Of good or ill to other men,  
Deal thou with them in all things then  
As thou would'st have them deal with thee.

44. *"If ye love them which love you, what reward have ye?"*  
(St Matthew v. 46.)

His action no applause invites  
Who simply good with good repays :  
He only justly merits praise  
Who wrongful deeds with kind requites.

45. *The highest worship of the Deity.*

To scatter joy throughout thy whole  
Surrounding world; to share men's grief :—  
Such is the worship, best and chief,  
Of God, the universal Soul.

46. *The proper aim of life.*

He only does not live in vain  
Who all the means within his reach  
Employs, his wealth, his thought, his speech,  
T' advance the weal of other men.

47. "~~O~~bercome evil with good."—(Epistle to the Romans xii. 21.)

With meekness conquer wrath, and ill with ruth,  
By giving niggards vanquish, lies with truth.

48. "~~O~~h when he was rebiled, rebiled not again."  
(1st Epistle of Peter ii. 2, 3; iii. 9.)

Reviling meet with patience ; ne'er  
To men malignant malice bear.  
Harsh tones and wrathful language greet  
With gentle speech and accents sweet.  
When struck return not thou the blow.  
Even gods their admiration show  
Of men who thus entreat a foe.

49. "If thine enemy hunger, feed him."  
(Epistle to the Romans xii. 20.)

That foe repel not with a frown  
Who claims thy hospitable aid ;  
A tree refuses not its shade  
To him who comes to hew it down.

50. *Forgiveness of Injuries.*

A hero hates not even the foe  
 Whose deadly bow is 'gainst him bent ;  
 The sandal-tree with fragrant scent  
 Imbues the axe which lays it low.

51. *Suppliants not to be sent empty away.*

Let none with scorn a suppliant meet,  
 Or from the door untended spurn.  
 A dog, an outcast, kindly treat,  
 And so shalt thou be blest in turn.

52. *The same.*

The good extend their loving care  
 To men, however mean or vile ;  
 E'en base Chândâlas\* dwellings share  
 Th' impartial moonbeam's silvery smile.

\* Chândâla has the same sense as Pariah, a man of the lowest, or of no, caste.

53. *Compassion should be shown to all men.*

To bad as well as good, to all,  
A generous man compassion shows.  
On earth no mortal lives, he knows,  
Who does not oft through weakness fall.

54. *Mercy should be shown to ignorant offenders.*

When men from want of knowledge sin,  
A prince to such should mercy show;  
For skill the right and wrong to know  
For simple men is hard to win.

55. *A man may learn from the humblest.*

From whomsoever got, the wise  
Accept with joy the pearl they prize.  
To them the mean may knowledge teach,  
The lowliest lofty virtue preach.  
Such men will wed, nor view with scorn,  
A lovely bride, though humbly born.

When sunlight fails, and all is gloom,  
A lamp can well the house illume.

56. *Narrow and large heartedness.*

Small souls enquire "Belongs this man  
 To our own race, or class, or clan?"  
 But larger hearted men embrace  
 As brothers all the human race.

57. *Men censorious towards others, and blind to their own faults.*

Men soon the faults of others learn;  
 A few their virtues, too, find out:  
 But is there one—I have a doubt,—  
 Who can his own defects discern?

## 58. "Why beholdest thou the mote which is in thy brother's eye," &amp;c.—(St Matthew vii. 3 f.)

Thou mark'st the faults of other men,  
 Although as mustard seeds minute;  
 Thine own escape thy partial ken,  
 Though each in size a Bilva\* fruit.

\* The Bilva is the Bel or Aegle Marmelos.

52. *Self-exaltation and censure of others condemned.*


Himself in men's esteem to raise  
On others' faults let no one dwell :  
But rather let a man excel  
All other men in doing well.  
And thus command the meed of praise.

Oft worthless men, in blind conceit,  
Their own superior merits vaunt,  
And better men with failings taunt :  
Reproof themselves with scorn they meet.

By blameless acts alone the wise,—  
Although they ne'er themselves exalt,  
Nor yet with other men find fault,—  
To high esteem and honour rise.

The odour sweet of virtuous deeds  
Though voiceless, far and wide will fly :  
To tell his presence in the sky  
The noonday sun no herald needs.

By self-applause a fool in vain  
From others seeks renown to gain.  
A wise man's merits, long concealed,  
At last are surely all revealed.



60. *Want of Self-knowledge.*

Until the ugly man has scanned  
 His form, as in a mirror shown,  
 He deems, in fond conceit, his own  
 The fairest face in all the land :

But when the faithful glass reveals  
 How every grace and charm it wants,  
 At once are silenced all his vaunts,—  
 The galling truth he sadly feels.

61. *Praise of Women.*

Our love these sweetly-speaking women gain ;  
 When men are all alone, companions bright,  
 In duty, wise to judge and guide aright,  
 Kind tender mothers in distress and pain.

The wife is half the man, his priceless friend ;  
 Of pleasure, virtue, wealth, his constant source ;  
 A help and stay along his earthly course ;  
 Through life unchanging, yea, beyond its end.

62. *The best cure for misfortune.*

Thou sayest right ;—for all the ills of life  
 No cure exists, my fair one, like a wife:



**63. The Bachelor only half a man.**

A man is only half a man, his life  
Is not a whole, until he finds a wife.  
His house is like a graveyard, sad and still,  
Till gleeful children all its chambers fill.

**64. A house without a wife is empty; Description of a good wife.**

Although with children bright it teems,  
And full of light and gladness seems,  
A man's abode, without a wife,  
Is empty, lacks its real life.  
The housewife makes the house ; bereft  
Of her, a dreary waste 'tis left.

That man is truly blest whose wife,  
With ever sympathetic heart,  
Shares all his weal and woe ; takes part  
In all th' events that stir his life ;  
Is filled with joy when he is glad,  
And plunged in grief when he is sad,  
Laments whene'er his home he leaves,  
His safe return with joy perceives,  
With gentle words his anger stills,  
And all her tasks with love fulfils.

65. *Women naturally Pandits.*

Men, seeking knowledge, long must strive,  
 And over many volumes pore :  
 But favoured women all their lore,  
 Unsought, from nature's grace derive.

66. *Love of home.*

Not such is even the bliss of heaven  
 As that which fills the breasts of men  
 To whom, long absent, now 'tis given  
 Their country once to see again,  
 Their childhood's home, their natal place,  
 However poor, or mean, or base.

(See No. 113, p. 83.)

67. *Conceit difficult to cure.*

Declare, what power the born conceit  
 Can drive from any creature's mind.  
 See yonder bird, its back reclined  
 On earth, throws up its little feet,  
 While there it sleeps, the sky to prop,  
 While else to earth might downward drop !

68. *To gibe advice easy, to act well difficult.*

Whoe'er will others seeking light, advise—  
His task is easy—here all men are wise.  
But urged themselves to virtue, most no more  
The wisdom show they seemed to have before.

69. *To boast easy, to act difficult.*

In words to carry out a plan  
Is easy work for any man ;  
But those who vigour join with skill,  
Alone hard tasks in act fulfil.

70. *Retirement from the world not necessary for self-control.*

Why, pray, to forests wild repair,  
There war against thy senses wage?  
Where dwells the self-subduing sage,  
The wood, the hermit's cell, is there.

71. *The real Brahman.*

He whose sole presence fills a place,  
Whose absence makes a void in halls  
Where thousands throng the ample space—  
A god that man a Brahman calls.

72. *Inefficacy of mere theological knowledge.*

No treasured store of holy texts has power  
 To save the man in guile and fraud expert ;  
 His lore forsakes him in his final hour,  
 As birds, full fledged, their native nests desert.

73. *Austerities and rites are unabailing without inward purity.*

The triple staff, long matted hair,  
 A squalid garb of skins or bark,  
 A vow of silence, meagre fare,  
 All signs the devotee that mark,  
 And all the round of rites, are vain,  
 Unless the soul be pure from stain.

(See Nos. 110, 111, pp. 82, 83.)

74. *The same.*

Those men alone the secret know  
 Which everlasting bliss will bring,  
 Whose hearts with pity overflow,  
 And love, to every living thing :—  
 Not those a beggar's garb who wear,  
 With ashes smeared, with matted hair.

75. "If any ~~proh~~ide not for his own, . . . he is worse than an infidel."—(1st Epistle to Timothy v. 8.)


Those men who ample gifts on strangers waste,  
And leave their own to pine in want and woe,  
Of goodness only earn the empty show :—  
To poison turns the honied praise they taste.  
The fools who thus to suffering doom their kin,  
And costly rites fulfil to merit heaven,  
From all the acts performed, and largess given,  
No bliss shall find, but reap the fruit of sin.

76. ~~Good and evil~~ not always apparent at first sight.

That loss from which advantage springs  
Can ne'er a real loss be deemed ;  
And that is not true gain esteemed  
Which soon, or later, ruin brings.

77. ~~The same.~~

Oft ill of good the semblance bears,  
And good the guise of evil wears :  
So loss of wealth, though bringing pain,  
To many a man is real gain ;  
While wealth to others proves a bane ;  
Its hoped-for fruits they seek in vain.



78. ~~What~~ Health injuries to many men.

The unthinking man with whom, too kind,  
 The goddess Fortune ever dwells,  
 Becomes the victim of her spells ;  
 As autumn's clouds the wind impels,  
 She sweeps away his better mind.  
 Pride, born of viewing stores of gold,  
 Conceit of beauty, birth, invade  
 His empty soul ; he is not made,  
 He deems, like men of vulgar mould.  
 He knits his brows, his lip he bites,  
 At poorer men he looks askance  
 With proud contempt and angry glance,  
 With threatening words their souls affrights.  
 How, how could any mortal brook  
 On such a hateful wretch to look,  
 Even though he owned the godlike power  
 On men all envied boons to shower ?

79. ~~What~~ What will not men do to get wealth ?

For gold what will not mortals dare ?  
 What efforts, struggles, labours spare ?  
 The hostile warrior's sword they brave,  
 And plunge beneath the ocean wave.

## 80. "The rich hath many friends."

A rich man's kinsfolk, while he thrives,  
The part of kinsmen gladly play :  
The poor man's kindred die away  
Long e'er his day of death arrives.  
(Proverbs xiv. 20.)

## 81. The same.

A wealthy man ev'n strangers treat  
As if they were his kinsmen born :  
The poor man's kindred all with scorn  
His claim to kinship basely meet.

## 82. What energy can effect.

Mount Meru's peak to scale is not too high,  
Nor Hades' lowest depth to reach too deep,  
Nor any sea too broad to overleap,  
For men of dauntless, fiery, energy.

## 83. Self-respect essential to success.

A man should ne'er himself despise ;  
Who weakly thus himself contemns,  
The flowing tide of fortune stems,  
And ne'er to high estate can rise.

84. *Heirs often spendthrifts.*

How many foolish heirs make haste  
 The wealth their fathers saved, to waste !  
 Who does not guard with care the pelf  
 He long has toiled to hoard himself?

85. *The foolish discontented ; the wise content.*

Though proudly swells their fortune's tide,  
 Though evermore their hoards augment,  
 Unthinking men are ne'er content :  
 But wise men soon are satisfied.

86. *Discontent.*

Most men the things they have, despise,  
 And others which they have not, prize ;  
 In winter wish for summer's glow,  
 In summer long for winter's snow.

87. *The gods give wisdom to those whom they favour, and  
 converse.*

The gods no club, like herdsmen wield,  
 To guard the man they deign to shield :



On those to whom they grace will show,  
They understanding sound bestow ;  
But rob of sense and insight all  
Of whom their wrath decrees the fall.  
These wretched men, their minds deranged,  
See all they see distorted, changed ;  
For good to them as evil looms,  
And folly wisdom's form assumes.

88. *A doomed man is killed by anything.*

When men are doomed without respite,  
Even straws like thunderbolts will smite.

89. *The same.*

A man, until his hour arrives,  
Though pierced by hundred darts, survives ;  
While he whose hour of death is nigh,  
Touched only by a straw, will die.

90. *"A prophet has no honour in his own country."*

A man in whom his kindred see  
One like themselves, of common mould,  
May yet by thoughtful strangers be  
Among the great and wise enrolled.

---

In Vishnu, clowns a herdsman saw,  
 Gods viewed the lord of all with awe.

91. *Virtue difficult ; vice easy.*

As stones rolled up a hill with toil and pain,  
 Come quickly bounding backward o'er its side ;  
 'Tis hard the top of virtue's steep to gain,  
 But easy down the slope of vice to glide.

92. "*Gutta cabat lapidem*," &c.; *good slowly acquired.*

As water-drops, which slowly fall,  
 A pitcher fill by ceaseless flow ;  
 So learning, virtue, riches, all  
 By constant small accessions grow.

93. *The condition of acquiring knowledge.*

How can the man who ease pursues,  
 The praise of knowledge ever earn ?  
 All those the path of toil must choose—  
 Of ceaseless toil—who care to learn.  
 Who knowledge seeks must ease refuse ;  
 Who ease prefers must knowledge lose.

94. *Knowledge a treasure which cannot be lost.*

With knowledge, say, what other wealth  
Can vie, which neither thieves by stealth  
Can take, nor kinsmen make their prey ;  
Which lavish'd, never wastes away.

95. *Ars longa, vita brevis : The essence of books to be got.*

The list of books is long ; mishaps arise  
To bar the student's progress ; life is brief ;  
Whatever, then, in books is best and chief,  
The essence, kernel, that attracts the wise.

96. *Self-conquest must precede other conquests.*

A monarch first himself should school,  
Then seek his court and camp to rule ;  
Should first subdue himself in fight,  
And then march forth his foes to smite.  
For who can other men subject  
Who has not first his passions checked ?

97. *Description of a good king.*

That man alone a crown should wear  
 Who's skilled his land to rule and shield :  
 For princely power is hard to wield—  
 A load which few can fitly bear.

That king his duty comprehends  
 Who well the poor and helpless tends,  
 Who wipes away the orphan's tears,  
 Who gently calms the widow's fears,  
 Who, like a father, joy imparts,  
 And peace, to all his people's hearts ;  
 On vicious men and women frowns,  
 The learn'd and wise with honour crowns ;  
 Who well and wisely gifts on those  
 Whose merits claim reward, bestows ;  
 His people rightly guides and schools,  
 On all impressing virtue's rules ;  
 Who day by day the gods adores,  
 With offerings meet their grace implores ;  
 Whose vigorous arm his realm protects,  
 And all insulting foes subjects ;  
 Who yet the laws of war observes,  
 And ne'er from knightly honour swerves.

98. *Contrasts of life.*

Hark ! here the sound of lute so sweet,  
And there the voice of wailing loud ;  
Here scholars grave in conclave meet,  
There howls the brawling drunkard-crowd ;  
Here charming maidens full of glee,  
There tottering, withered dames, we see.  
Such light ! such shade ! I cannot tell  
If here we live in heaven or hell.\*

99. *That is injurious, though dear, is to be abandoned.*

(St Matthew xviii. 8 f.)

That alien man who blessing brings,  
The wise with love parental greet ;  
But like a dire disease will treat  
The son from whom destruction springs.

Thy limb unsound, although with pain,  
Lop off, remove the noxious taint  
Which renders all thy body faint,  
That thus the whole may strength regain.

\* The expressions in this line are stronger than the original employs.  
See the Appendix, No. 98.

100. *Men love enjoyment, not virtue, &c.*

In virtue men have small delight ;  
 To them her fruits alone are dear ;  
 The fruits of sin they hate and fear,  
 But sin pursue with all their might.

101. *Effects of habitual sin and virtue respectively.*

Sin practised oft,—experience shows,—  
 Men's understanding steals at length,  
 And understanding gone, the strength  
 Of sin unchecked, resistless grows.  
 But virtue ever practised, lends  
 The understanding firmer sway ;  
 And understanding day by day  
 More widely virtue's rule extends.

102. *Hopelessness of reclaiming the bad.*

Whoe'er the bad by kindness tries  
 To gain,—but vainly ploughs the skies,  
 The viewless wind with water laves,  
 And paints a picture on the waves.

103. *Casting pearls before swine.*

(St Matthew vii. 6.)

He only threshes chaff who schools  
With patient kindness thoughtless fools.  
He writes on shifting sand who fain  
By favours worthless men would gain.

•

104. *Men are formed by their associates.*

As cloth is tinged by any dye  
In which it long time plunged may lie ;  
So those with whom he loves to live  
To every man his colour give.

105. *Noble characters.*

A wealthy man not drunk with pride,  
A youth who fickle folly flees,  
A ruler scorning careless ease,  
Among the great enrolled abide.



106. *The prosperity of others not to be envied.*

On thee to smile though fortune never deign,  
Her favourites' happier lot with calmness bear ;  
For prudent men from wealth they do not share,  
But others' own, enjoyment ever gain.

[The last two lines of this maxim are ambiguous, and may admit of an unfavourable interpretation ; viz., that the unfortunate may find means of benefiting by the wealth of others, by recommending themselves to their favour. See, however, the context, as given in the Appendix.]

107. *The saint should patiently await the time of his departure.*

Let not the hermit long for death,  
Nor cling to this terrestrial state :  
As slaves their master's summons wait,  
So let him, called, resign his breath.

108. *"Vixere fortes ante Agamemnona," &c.*

Without a bard his deeds to sing  
Can any prince be known to fame ?  
Of old lived many a valiant king  
Of whom we know not even the name !



109. "The wolf also shall dwell with the lamb," etc.—(Isa. xi. 6).

With serpents weasels kindly play,  
And harmless tigers sport with deer :  
The hermit's holy presence near  
Turns hate to love,—drives fear away.


110. "What is your life? It is even a vapour."

(James iv. 14 ; 1 Peter v. 8.)

The body—is it not like foam  
The tossing wave an instant cresting ;  
In it thy spirit, bird-like, resting,  
Soon flies to seek another home.  
In this thy frail abode, so dear,  
How canst thou slumber free from fear ?

Why dost thou not wake up, when all  
Thy watchful enemies ever seek  
To strike thee there where thou art weak,  
To bring about thy long'd-for fall ?

Thy days are numbered,—all apace  
Thy years roll on,—thy powers decay ;  
Why dost thou vainly then delay,  
And not arise and haste away  
To some unchanging dwelling-place ?



111. *Truth better than sacrifice.*

By weighing, truth and sacrifice appraise :  
A thousand sacrifices truth outweighs.

112. *The same.*

In one scale truth, in the other lay  
A thousand Asvamédhas ; try ;  
I doubt if all that pile so high  
Ev'n half as much as truth would weigh.

113. *Untrabelled men's horizon contracted.*

The incurious men at home who dwell,  
And foreign realms with all their store  
Of various wonders ne'er explore,—  
Are simply frogs within a well.

114. *A spell to promote concord in a family.*

Within this house by this my spell  
I concord, union, peace create,  
That none may more another hate,  
But all in love together dwell.

Let these the sons their sire obey,  
And ne'er their mother's word gainsay :  
Let this fair wife with aspect bright  
And honied words her lord delight.

Let brothers mutual rancour shun,  
Let sister sister kindly treat ;  
Let each the rest with accents sweet  
Address, and all in heart be one.

115. "*Take thine ease, eat, drink, and be merry.*"

On earth two classes live of men ;  
And one is devilish, one divine ;  
In one all noble virtues shine,  
In th' other evil passions reign.

From malice free, averse to strife,  
Mild, honest, truthful, calm, sincere,  
Kind, holding other creatures dear,  
The one are pure in heart and life.

The others differ far from these,  
Impure, deceitful, haughty, vain,  
Harsh, cruel, causing others pain,  
They only care themselves to please.

Such men enjoyment only prize,  
And so, to sate impure desire,  
By fraud and force they wealth acquire ;  
And often thus soliloquize :

"This gained to-day ; I soon shall more  
Acquire, on which my heart is set.  
From this and that I hope to get  
Yet further means to swell my store.

"One foe I've smitten—all the rest  
Shall undergo a like defeat.  
A mighty lord am I, complete  
In all that makes a mortal blest.

"I'm rich, can boast my noble birth ;  
With me what other creature vies ?  
I'll lavish gold, I'll sacrifice,  
And live a life of ease and mirth."

So these deluded wretches think,  
On low and sensual pleasures bent ;  
But soon—their brief existence spent—  
They down to hell, condemned, shall sink.

#### 116. *The Indian Martha and Mary.*

Two wives, as Indian rules allowed,  
Called pious Yājñavalkya lord.  
They dwelt in peace and good accord,  
With varying powers and tastes endowed.

Maitrēyi studied, grave and wise,  
The depths of sacred lore to sound ;  
In fair Kātyāyani were found  
Such gifts as women mostly prize.

Now Yājñavalkya longed to gain  
A higher stage of saintly life,  
And wander far from home and wife,  
Domestic ties esteeming vain.

He thus addressed his elder bride :  
“ I now go forth alone to roam,  
So let me, e'er I quit my home,  
Between you twain my goods divide.”

She asked him then, that thoughtful wife,  
“ If earth with boundless treasures filled,  
Were mine, should then my fears be stilled,  
That Yama \* soon will claim my life ?”

He said : “ Hadst thou such treasures won,  
Thy lot would but be that of those  
Round whom her halo fortune throws,  
Whose life with pleasure overflows—  
The grasp of death thou couldst not shun.”

“ What profits wealth,” Mairēyī cried,  
“ If I must die, and leave it soon ?  
Immortal life, that envied boon,  
To gain, if thou canst guide me, guide.”

Then Yājñavalkya said : “ Though dear  
To me, my spouse, thou wast before,  
For these thy words I love thee more.  
Now ponder well what thou shalt hear :

\* The Indian Pluto.

"A woman holds her husband dear.  
'Tis not her lord, as such, that draws  
Her love ; he's only dear because  
In him she sees that Soul appear.

" With others, too, the same is true :  
Wife, sons—whate'er our own we call—  
Are only dear, because in all  
The Universal Soul we view.

" Whate'er we round us see, the whole  
Terrestrial system—gods, priests, kings,  
The vast totality of things—  
Is nothing else than that one Soul.

"A lump of salt, as soon as cast  
Into its primal source, the sea,  
Dissolves, and ne'er can cease to be  
A part of that salt ocean vast.

"So, sprung from that great Spirit, men,  
When once their earthly term is spent,  
To him return, and with him blent,  
The sense of life no more retain."

"The dark, mysterious words that end  
Thy sage discourse," Maitreyi cried,  
"Perplex my mind. Oh ! guide me, guide ;  
The Soul I do not comprehend."

"Let not the knowledge I now give  
Perplex thee," Yājñavalkya said ;  
The Soul, as thou appear'st to dread  
It may, can never cease to live.


"A baseless, dualistic dream  
Indulging, vulgar men suppose  
That one another sees, hears, knows.  
If 'tis not as the many deem,

"And if that Soul is all, and none  
But That exists,—and this is so,—  
Whom else can That behold or know ?  
Since thus, Maitreyī, nought but one

"Great Spirit lives, there cannot be  
Of separate being any sense  
To mortals left, when they go hence.  
That Soul is deathless ; therein see  
The only immortality."

Thus Yājñavalkya taught his wife,  
Who wondering heard his mystic lore,  
And left her then, to come no more,  
But lead till death a beggar's life.

In quitting those he loved so well,  
Showed then the saint a husband's heart ;  
Or played he, cold, the Stoic's part ?  
Tradition fails : we cannot tell.



## APPENDIX.

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1. *Atharva Veda*, x. 8, 44.—“Knowing that soul, who is wise, [or, calm], undecaying, young, free from desire, immortal, self-existent, satisfied with the essence [of good, or blessedness], and in no respect imperfect, a man does not dread death.”

As the soul (*ātman*) is masculine in Sanskrit, I have ventured to put the relative pronoun following the word in that gender.

I am indebted to Dr Kāgi, a pupil of Prof. R. Roth, for recalling my attention to this verse, which I had quoted in *Or. Sansk. Texts*, iv., p. 20.

2. *'Svetāsvatara Upanishad*, iii. 19. “Without hands or feet, He grasps, and moves; without eyes He sees, without ears He hears. He knows whatever is knowable, but no one knows Him. Men call Him the great, primeval Purusha (Man or Spirit).”

3. *Vikramacharita*, 232.—“Thou, even thou, art (my) mother, thou my father, thou (my) kinsman, thou (my) friend. Thou art knowledge, thou art riches. Thou art my all, O God of gods.”

4. *Raghuvansa*, x. 15 ff.—15. “Glory to Thee, who art first the creator of the universe, next its upholder, and finally its destroyer; glory to Thee in this threefold character. 16. As water falling from the sky, though having but one flavour, assumes different flavours in different bodies, so Thou, associated with the three qualities [Sattva, Rajas, and Tamas, or Goodness, Passion, and Darkness\*], assumest [three] states [those of creator, preserver, and destroyer, according to the Commentator], though Thyself unchanged. 17. Immeasurable, Thou measurest the worlds; desiring nothing, Thou art the fulfiller of desires; unconquered, Thou art a conqueror; utterly indiscernible, Thou art the cause of all that is discerned. 18. Though one, Thou from one or another cause assumest this or that condition; Thy variations are compared to those which crystal undergoes from the contact of different colours. 19. Thou art known as

\* See Wilson's *Vishnu Purāna*, vol. i., p. 41 (Dr Hall's Edition), where Rajas is translated “activity,” and not “passion.”



abiding in [our] hearts, and yet as remote ; as free from affection, ascetic, merciful, untouched by sin, primeval, and imperishable. 20. Thou knowest all things, Thyself unknown ; sprung from Thyself (or self-existent), Thou art the source of all things ; Thou art the lord of all, Thyself without a master ; though but one, Thou assumest all forms. 21. Thou art declared to be He who is celebrated in the seven Sâma-hymns, to be He who sleeps on the waters of the seven oceans, whose face is lighted up by the god of seven rays (Fire), and who is the one refuge of the seven worlds. 22. Knowledge which gains the four classes of fruit [virtue, pleasure, wealth, and final liberation], the division of time into four yugas [ages], the fourfold division of the people into castes,—all these things come from Thee, the four-faced. 23. Yogins (devoutly contemplative men) with minds subdued by exercise, recognize Thee, the luminous, abiding in their hearts ; (and so attain) to liberation from earthly existence. 24. Who comprehends the truth regarding Thee, who art unborn, and yet becomest born ; who art passionless, yet slayest thine enemies ; who sleepest,\* and yet art awake ? 25. Thou art capable of enjoying sounds and other objects of sense, of practising severe austerity, of protecting thy creatures, and of living in indifference to all external things. 26. The roads leading to perfection, which vary according to the different revealed systems, all end in Thee, as the waves of the Ganges flow to the ocean. 27. For those passionless men whose hearts are fixed on Thee, who have committed to Thee their works, Thou art a refuge, so that they escape further mundane births. 28. Thy glory as manifested to the senses in the earth and other objects, is yet incomprehensible : what shall be said of Thyself, who canst be proved only by the authority of scripture and by inference ? 29. Seeing that the remembrance of Thee alone purifies a man,—the rewards of other mental acts also, when directed towards thee, are thereby indicated. 30. As the waters exceed the ocean, and as the beams of light exceed the sun, so Thy acts transcend our praises. 31. There is nothing for Thee to attain which Thou hast not already attained : kindness to the world is the only motive for Thy birth and for Thy actions.† 32. If this our hymn now comes to a close after celebrating Thy greatness, the reason of this is our

\* This, I presume, refers to the stories of Vishnu sleeping on the ocean in the intervals between the dissolution of one world and the creation of the next.

† Compare the *Bhagavad Gîtâ*, iii. 22. "There is nothing which I am bound to do, nor anything unobtained which I have yet to obtain ; and yet I continue to act. 25. As the ignorant, who are devoted to action, do, so let the wise man also do seeking to promote the benefit of the world."

exhaustion or our inability to say more, not that there is any limit (*iyattā*, so-much-ness, *quantitas*=the Dutch *hoeveelheid*) to Thy attributes." These verses have not all been rendered metrically.

5. *Naishadha Charita*, xvii. 45.—These words form part of the speech of a Chārvāka, or Materialistic Atheist, who is represented as addressing Indra and other gods on their return to heaven from Damayanti's Svayamvara. He assails the authority of the Vedas when they affirm that sacrifice is followed by any rewards, denies that men's good and bad actions are recompensed in another world; recommends unbridled sensual indulgence; says that adultery has the example of the gods in its favour; and throws ridicule on the orthodox Indian doctrines. The following are the verses which have been metrically rendered: 45. "The Veda teaches that when men die, pains result from their sin, and pleasures from their holy acts. The very reverse, however, is, manifestly, the immediate consequence of those deeds. Declare, therefore, the strong and weak points (in this controversy)." 77. "If there is an omniscient and merciful God, who never speaks in vain, why does he not by the mere expenditure of a word satisfy the desires of us his suppliants? 78. By causing living creatures to suffer pain, though it be the result of their own works, God would be our causeless enemy, whilst all our other enemies have some reason or other for their enmity." 74. "When the Vedantists say that in our mundane existence both a man's self and Brahma exist, but that after final emancipation, Brahma alone remains, and when they thus define that state as the extinction of one's self; is this not a great piece of cleverness?"

The Chārvāka is briefly answered by the four Deities, Indra, Agni, Yama, and Varuna. The entire passage is translated in Prof. Cowell's essay on the Chārvāka System of Philosophy in the journal of the Asiatic Society of Bengal.

For an account of the Chārvāka system, see Prof. Cowell's edition of Mr Colebrooke's Essays, Vol. I., pp. 426 ff., and 456 ff.

6. *Mahābhārata*, iii. 1124 ff.—In this passage, the greater part of which has been translated by me in the "Indian Antiquary" for June 1874, Draupadī complains of the hard lot of her righteous husband Yudhishtira, and charges the Deity with injustice; but is answered by Yudhishtira. I give here the verses, which I have attempted to render metrically, as well as some others. 1139. "God (I'sāna) the Disposer, allots to creatures everything—happiness and suffering, the agreeable and the disagreeable, darting radiance before Him. 1140. Just as the

wooden figure of a woman moves its several limbs, according as it is adjusted, so too do these creatures. As a bird bound and confined by a string is not its own master, so a man must remain under the control of God; he is neither the lord of others nor of himself. Like a gem strung upon a thread, or a bull tied by a nose-rope, a man follows the command of the Disposer, to whom he belongs and on whom he depends. Not self-directing, a man yields to some conjuncture of time, like a tree which has fallen from a river bank, and has reached the middle of the current. Ignorant, and powerless to command his own pleasures and sufferings, he must go to heaven or hell, according as he is impelled by God. 1145. As the tips of grass are swayed by the blasts of a strong wind, so, too, all beings are subject to the Disposer. Impelling to noble action, and again to sinful deeds, God pervades all creatures, and it is not perceived that He is there. . . . 1153. Acting according to His pleasure, this Lord, associating them, or dissociating them, plays with living creatures as with a child's toys. The Disposer does not treat His creatures like a father or a mother, but acts angrily, as any other being like ourselves. 1155. Seeing noble, virtuous, and modest men in want, and ignoble men happy, I am,\* as it were, agitated with perplexity; and perceiving this adversity of thine, and the prosperity of Suyodhana, I blame the Disposer, who regards you with an unequal eye. Bestowing good fortune on him who transgresses the rules of conduct observed by noble men, who is cruel, greedy, and a perverter of justice, what good end does the Disposer gain?"

[The same sentiments are expressed in the following fragment of Sophocles, No. 94 (in the edition of Dindorf):—

Δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν τ' ἄπο  
βλαστόντας, εἴτα τοῦσδε μὲν πρᾶσσειν καλῶς,  
τοὺς δ' ὄντας ἐσθλοὺς ἐκ τε γενναίων ἅμα  
γεγώτας, εἴτα δυστυχεῖς πεφυκέναι.  
οὐ χρὴν τὰδ' οὕτω δαίμονας θνητῶν πέρι  
πράσσειν· ἐχρὴν γὰρ τοὺς μὲν εὖσεβεῖς βροτῶν  
ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα,  
τοὺς δ' ὄντας ἀδίκους τοῖσδε τὴν ἐναντίαν  
δίκην κακῶν τιμωρὸν ἐμφανῆ τίней,  
κοῦδεῖς ἂν οὕτως εὐτύχει κακὸς γεγώς.

\* I am indebted to Professor Aufrecht for suggesting the reading which gives this sense, viz. *vīkvalāmtva* for *vīkvalān īva* which the Calcutta text of the M. Bh. has.

"It is strange that those who are impious, and descendants of wicked men, should fare prosperously, while those who are good, and sprung from noble men, should be unfortunate. It was not meet that the gods should deal thus with mortals. Pious men ought to have obtained from the gods some manifest advantage, while the unjust should on the contrary have paid some evident penalty for their evil deeds; and thus no one who was wicked would have been prosperous."

With verses 1140 ff. compare also Euripides' *Supplikes*, verses 734 ff. :—

ὦ Ζεῦ, τί δῆτα τοὺς παλαιπύρους βροτοὺς  
φρονεῖν λέγουσι ; σοὺ γὰρ ἐξηγήμεθα,  
δρῶμέν τε τοιαῦθ' ἂν σὺ τυγχάνης θέλων.

"O Zeus, why do they say that wretched mortals are wise? For we are dependent upon thee, and do whatever thou happenest to will."]

#### YUDHISHTHIRA replies :

1160. "I have heard, Yājnaseti (=Draupadi), the charming and amiable discourse, full of sparkling phrases, which thou hast spoken; but thou utterest infidel sentiments (*nāstikya*). I do not act from a desire to gain the recompense of my works. I give what I ought to give, and perform the sacrificial rites which I am bound to celebrate. Whether reward accrues to me or not, I do to the best of my power what a man should do, as if he were living at home. [The speaker is represented as being at the time in the forests.] . . . 1164. It is on duty alone that my thoughts are fixed, and this, too, naturally. The man who seeks to make of righteousness a gainful merchandize is low, and the meanest of those who speculate about righteousness. The man who seeks to milk righteousness (*i.e.*, to extract from it all the advantage that he can) does not obtain its reward. . . . I say it authoritatively: do not doubt about righteousness: he who does so is on the way to be born as a brute. . . . 1171. Vyāsa, Vasishtha, Maitreya, Nārada, Lomasa, Sukra, and other sages are all wise through righteousness. For thou plainly seest these saints distinguished by a celestial intuition (*yoga*), able both to curse and to bless, and more important even than the gods. These men . . . in the beginning declared that righteousness was continually to be practised. Thou oughtest not, therefore, O fair queen, with erring mind to censure and to doubt the Deity and righteousness. . . . 1183. Righteousness and nothing else is the boat which conveys those who are on their way to heaven: it only is a ship like

those on which merchants seek to cross the ocean. If righteousness, when practised, were without reward, this world would be plunged in bottomless darkness; men would not attain to final tranquillity (*nirvāna*), would lead the life of brutes, would not addict themselves to learning, nor would any one attain the object of his desire. If austerity, continence, sacrifice, sacred study, liberality, honesty—if all these things brought no reward, men now, and others succeeding them, would not practise righteousness. If works were followed by no rewards, this state of things would be an exceeding delusion.\* Rishis, Deities, Gandharvas, Asuras, and Rākshasas,—why should these lordly beings have revered and practised righteousness? But knowing that the Deity was a bestower of rewards, unalterably attached to goodness, they practised righteousness; for that is the source of eternal blessedness. 1194. The award of recompense to works which are declared by revelation to be holy, and to such as are wicked, as well as the production and dissolution of the world,—these things are secrets of the gods. . . . 1196. These (secrets) of the gods are to be guarded; for the wonder-working power of the deities is mysterious. Brāhmans who have formed the desire, who are devoted to religious observances, whose sins have been burnt up by austerities, and who have a clear mental intuition, perceive these (secrets). No doubts must be entertained regarding righteousness or the gods, merely because the recompense of works is not visible. . . . 1199. Wherefore let all thy doubts vanish as a vapour. 1200. Be certain that all (this) is (so): abandon the state of disbelief (*nāstikya*). Do not censure God, the creator of living beings. Learn (to know) Him: reverence Him: let not thy opinion be such (as thou hast declared it). Do not condemn that most exalted (or, most excellent) Deity, through whose favour the mortal who is devoted to him attains to immortality.” [Compare Æschylus, fragment 369 (Dindorf) :—

'Ανδρῶν γὰρ ἔστιν ἐνδίκων τε καὶ σοφῶν  
ἐν τοῖς κακοῖσι μὴ τεθυμῶσθαι θεοῖς.

“For it is the part of just and wise men when suffering misfortune not to be incensed against the gods.”

In the Ion of Euripides, 1619 ff., the following sentiments are found :—

\* This and what immediately precedes appears to be irreconcilable with the indifference to the recompense of works which is inculcated in the earlier part of Yudhishthira's discourse.

ὦ Διὸς Αἰητοῦς τ' Ἀπολλων, χαῖρ'· ὅτω δ' ἐλαύνεται  
 συμφοραῖς οἶκος, σέβοντα δαίμονας θαρσεῖν χρεῶν·  
 ἐς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων,  
 οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὔ ποτ' εὖ πράξειαν ἄν.

“O Apollo, son of Zeus and Leto, hail! And it becomes the man whose house is vexed with misfortunes to adore the gods, and take courage. For in the end the good obtain their due; but the wicked, as their nature requires, can never prosper.”

In the Supplices of the same poet, verses 195 ff., Theseus is introduced as affirming the preponderance of good over evil in human life, as apparent both in the gifts of reason and speech which distinguish man from the lower animals, and in the support afforded to him by the fruits of the earth, in the means which he has of protection from heat and cold, in the exchange of products procured by foreign commerce, and finally in the supernatural aids obtained by divination; and then as asking, 214 ff. :—

ἄρ' οὐ τρυφῶμεν, θεοῦ κατασκευὴν βίῳ  
 δόντος τοιαύτην, οἷσιν οὐκ ἀρκεῖ τάδε;  
 ἀλλ' ἡ φρόνησις τοῦ θεοῦ μείζον σθένειν  
 ζητεῖ, τὸ γαῦρον δ' ἐν φρεσὶν κεκτημένοι,  
 δοκοῦμεν εἶναι δαιμόνων σοφώτεροι.

“Are we not, then, too fastidious, when we are not satisfied with all this provision which a god has made for our life? But our reason seeks to be stronger than the god, and being possessed in our minds by conceit, we fancy that we are wiser than the deities.”

I introduce here a passage of the highest interest from Plato, which, after stating that, from the nature of things, evil must always continue, gives that great writer's idea of the Deity, and inculcates the duty of men to strive to become like Him.

Theætetus, section 84—Ἄλλ' οὐτ' ἀπολέσθαι τὰ κακὰ δυνατόν, ὦ Θεόδωρε· ὑπεναντίον γάρ τι τῷ ἀγαθῷ δεῖ εἶναι ἀνάγκη· οὐτ' ἐν θεοῖς αὐτὰ ἰδρῦσθαι, τὴν δὲ θνητὴν φύσιν καὶ τότε τὸν τρόπον περιπολεῖ ἐξ ἀνάγκης. διὸ καὶ πειρᾶσθαι χρὴ ἐνθένδε ἐκείσε φεύγειν ὅτι τάχιστα. φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν. ὁμοίωσις δὲ δικαίον καὶ δαίον μετὰ φρονήσεως γενέσθαι . . . θεὸς οὐδαμῇ οὐδαμῶς ἀδίκος, ἀλλ' ὥς οἷόν τε δικαίτατος, καὶ οὐκ ἔστιν αὐτῷ ὁμοιότερον οὐδὲν ἢ ὅς ἂν ἡμῶν ἀδ' γένηται ὅτι δικαίτατος.

“Evils, Theodorus, can never perish; for there must always remain something which is antagonistic to good. Of necessity they hover around this mortal sphere and the earthly sphere, having no place among the gods in heaven. Wherefore, also, we ought to fly thither,

and to fly thither, is to become like God as far as this is possible ; and to become like Him is to become holy and just and wise. . . . In God is no unrighteousness at all—he is altogether righteous ; and there is nothing more like him than he of us, who is the most righteous.”—Dr JOWETT’s *Translation*, Vol. IIL, p. 400. (Comp. the passages cited in Prof. L. Campbell’s edition of the *Theætetus*).

A further passage from the same author may also be cited.

Republic, ii. 18—οὐκοῦν ἀγαθὸς ὁ γε θεὸς τῷ ὅτι τε καὶ λεκτέον οὕτως ; τί μῆρ ; . . . Οὐδ’ ἄρα, ἦν δ’ ἐγώ, ὁ θεός, ἐπειδὴ ἀγαθός, πάντων ἂν εἴη αἰτίας, ὥς οἱ πολλοὶ λέγουσιν, ἀλλ’ ὀλίγων μὲν τοῖς ἀνθρώποις αἰτίας, πολλῶν δὲ ἀναίτιος· πολὺ γὰρ ἐλάττω τὰγαθὰ τῶν κακῶν ἡμῖν. καὶ τῶν μὲν ἀγαθῶν οὐδένα ἕλλον αἰτιατέον, τῶν δὲ κακῶν ἀλλ’ ἅπτα δεῖ ζητεῖν τα αἰτία ἀλλ’ οὐ τὸν θεόν.

“And is he [God] not truly good? And must he not be represented as such? Certainly . . . Then God, if he be good, is not the author of all things, as the many assert, but he is the cause of a few things only, and not of most things that occur to men ; for few are the goods of human life, and many are the evils, and the good only is to be attributed to him ; of the evil, other causes have to be discovered.” —JOWETT, II., 203 f.]

#### DRAUPADI replies :

“1202. I do not scorn, or think lightly of, righteousness ; and how should I condemn God, the Lord of creatures? In my distress, I talk thus idly ; understand me so : and I shall yet further lament. Do thou, who art kind, comprehend me.” She then goes on to pronounce a long discourse, in which she acknowledges and enforces the value of action and exertion ; denounces dependence on fate or on chance, though she does not appear to deny the influence of these causes (verses 1233 ff.) ; and affirms that a man’s lot is the result of his works, *i.e.*, including those performed in a former birth. The following are some of the verses : “1222. For God, the Disposer, also determines his own acts according to this or that reason, allotting to men the recompenses of their previous works. Whatever act, good or bad, a human being performs, know that that is the realization, fixed by the Disposer, of the recompense of previous works. This (present) body is the cause of the Deity’s action. Just as He impels it, so it acts submissively.\* For the great God

\* The commentator translates these words thus : “The existing body is the cause of the Deity’s action. As it impels Him, He acts submissively,” and remarks that God and the body are mutually dependent ; it, as the result of previous works, necessitating Him to determine the man’s present lot.

ordains (the man) to do such and such acts: He constrains all creatures to act, and they are helpless." Here the man seems to be represented as a mere machine, but the next verse says: "Having first of all fixed in his mind the objects at which he shall aim, a man of himself afterwards attains them by action, preceded by design: of this man is the cause."

7. *Manu*, iv. 170.—The following is Sir W. Jones's rendering of this passage:—"Even here below an unjust man attains no felicity; nor he whose wealth proceeds from giving false evidence;" (or from falsehood, or wrong generally, J. M.), "nor he who constantly takes delight in mischief. 171. Though oppressed by penury in consequence of his righteous dealings, let him never give his mind to unrighteousness; for he may observe the speedy overthrow of iniquitous and sinful men. 172. Iniquity, committed in this world, produces not fruit immediately, (but) like the earth, (in due season); and advancing by little and little, it eradicates the man who committed it. 173. Yes, iniquity, once committed, fails not of producing fruit to him who wrought it; if not in his own person, yet in his son's; or, if not in his son's, yet in his grandson's. 174. He grows rich for a while through unrighteousness; then he beholds good things; then it is that he vanquishes his foes; but he perishes at length from his whole root upwards." In the metrical version I have altered the order of verses 173 and 174.

8. This is a prose passage from the 'Satapatha Brāhmana, ii. 2. 2. 19:—"As fire is kindled into brilliancy when clarified butter is shed upon it, so the man who speaks truth acquires ever greater glory, and becomes daily more prosperous; while he who utters falsehood declines continually in glory, and becomes every day more wretched, as fire becomes extinguished when water is poured upon it. Wherefore a man should speak nothing but truth." Ditto, iii. 1. 2. 10:—"A man becomes impure by uttering falsehood."

9. This passage also is from a prose work, the *Taittirīya Aranyaka*, x. 9, and was pointed out to me by Professor Rudolph Roth of Tübingen:—"As the odour of a tree in full flower is wafted from a distance, so, too, the odour of a holy act is wafted from afar. As a man who steps upon the edge of a sword placed upon a pit (cries out)\*

\* Professor Roth observes that the text here appears not to be quite correct, though the sense is not thereby affected.



‘I shall slip ; I shall fall into the pit ;’ so let a man guard himself from falsehood (or sin).” The commentator on the passage remarks that reference is here made to a man skilled in performing various difficult feats, and engaged in exhibiting his skill for the amusement of a king and his court.

10. *Manu*, viii. 17; and iv. 239 ff.—These verses have been already metrically translated in my Sanskrit texts, i. 380; and are thus rendered by Sir W. Jones, viii. 17, “The only firm friend who follows men even after death is justice; all others are extinct with the body.” iv. 239 ff. “For in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company—his virtue alone will adhere to him. 240. Single is each man born; single he dies; \* single he receives the reward of his good, and single the punishment of his evil deeds. 241. When he leaves † his corse, like a log or a lump of clay, on the ground, his kindred retire with averted faces; but his virtue accompanies his soul. 242. Continually, therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion; since with virtue for his guide he will traverse a gloom, how hard to be traversed!”

The same idea is repeated in the 13th book of the *Mahābhārata*, vv. 5405 ff., and is briefly alluded to in the *Mārkaṇḍeya Purāṇa*, i. 7. 28.

My attention has been drawn by Professor Cowell to two passages—the one in Sophocles and the other in Euripides—the first of which, if the text be genuine, appears to convey the same idea as in *Manu*. It is in the *Philoctetes*, 1143 :—

ἡ γὰρ εὐσέβεια συνθήσκει βροτοῖς,  
κἄν ζῶσι κἄν θάνωσι, οὐκ ἀπόλλυται.

“For piety dies with men; and whether they live or die, it does not perish.” The first only of these lines is retained as it stands, in the text, by Wunder. Dindorf has put both, along with a preceding line, within brackets as spurious. Nauck considers these two lines as spurious, as he thinks that a negative is required in the first of them to make it coincide in sense with the second; and in support of this view he quotes the passage about to be cited from Euripides. If the words of the first line, as they stand, are genuine, they seem to give the same

\* Je mourrai seul.—*Pascal*.

† This should be rendered: “Leaving his corse,” &c., “his kindred retire,” &c.

sense as Manu, that piety accompanies men in death. In Professor Lewis Campbell's metrical translation, the two lines, with the one preceding them, are rendered as follows :—

“ For our great Father counteth piety  
Far above all. This follows men in death,  
And faileth not when they resign their breath.”

The passage of Euripides is, in Dindorf's Edition, fragment No. 1 of the Temenidæ :—

Ἀρετὴ δὲ κἀν θάνη τις, οὐκ ἀπόλλυται,  
ἥ δ' οὐκέτ' ὄντος σώματος· κακοῖσι δὲ  
ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός.

“ But virtue does not perish even if a man dies, but lives, though the body no longer exists ; but to the bad all things disappear, dying with them, beneath the earth.”

11. *Manu*, viii. 84.—“ The soul itself is its own witness ; the soul itself is its own refuge ; offend not thy conscious soul, the supreme internal witness of men. 85. The sinful have said in their hearts : ‘ None sees us.’ Yes ; the gods distinctly see them ; and so does the spirit within their breasts.” (Sir W. Jones's translation). The word here rendered “ spirit,” also means “ male,” man.”

*Mahābhārata*, i. 3015.—“ Thou thinkest, ‘ I am alone ;’ thou knowest not the ancient sage (*muni*) seated within thy heart, who is cognizant of sinful acts. In his presence thou committest sin.” See also *Manu*, viii. 91.

12. *Ditto*, xii. 2798. — “ Aila says : The earth now supports the good and the bad, and the sun warms both. So too the wind blows on the good and the bad, and the waters purify them. 2799. Kasyapa replies : So is it in this world, but not so in the next ; after death there shall be a wide distinction between him who practises virtue, and him who practises vice. 2800. In the world of the righteous, there is a centre of immortality, sweet, with a bright glow, and golden splendour. There after death the man of restrained passions dwells in blessedness ; there, is neither death, nor decay, nor suffering. 2801. The abode of the wicked is a dismal hell with continual suffering, and great grief. There for many years the sinner bewails his fate, falling downwards (into a) bottomless (abyss).”

13. *Ditto*, xiv. 2784.—“The gate of heaven, which is very small, is not seen by men owing to their delusion. The bolt of (the door of) heaven is created by (*lit.* has its root in) covetousness, guarded by passion, and difficult (to draw aside). 2785. But men who have conquered anger and subdued their senses, Brahmans practising austerities, and liberal according to their power, behold it. 2786. A man who could bestow a thousand, and gives a hundred, he who could give a hundred, and gives ten, and he who gives water according to his power,—all these receive an equal reward. 2787. For poor King Rantideva bestowed water with a pure mind, and thence ascended to heaven. 2788. Righteousness is not so much pleased with presents conferring large advantages, as with small gifts (given out of wealth) justly obtained, and purified by faith. 2789. King Nriga gave thousands of largesses of cows to Brahmans; but because he gave away one belonging to another person, he went to hell.” With verses 2786 and 2787 compare Matthew x. 42. In the Taittiriya Brahmana, iii. 12. 4. 7, It is said, “These are the five doors of heaven. . . . Austerity guards the first, faith the second, truth the third, mind the fourth, and good conduct the fifth.”

The following parallel passages are referred to in Kuinoel's Commentary on the Gospel of Matthew, vii. 13 f.:

Cebetis Tabula, cap. 12.—‘Ορᾶς, ἔφη, ἄνω τόπον τινα ἐκεῖνον, θπου οὐδεὶς ἐπικατοικεῖ, ἀλλ’ ἐρημος δοκεῖ εἶναι; ‘Ορῶ. Οὐκοῦν καὶ θύραν τινα μικράν, καὶ ὁδὸν τινα πρὸ τῆς θύρας, ἥτις οὐ πολὺ ὀχλεῖται, ἀλλὰ πάνυ ὀλίγοι πορεύονται, ὥσπερ δι’ ἀνοδίας τινὸς καὶ τραχείας καὶ πετρώδους εἶναι δοκούσης; Καὶ μάλα, ἔφην. Οὐκοῦν καὶ βουνὸς τις ὑψηλὸς δοκεῖ εἶναι, καὶ ἀνάβασις στενὴ πάνυ, καὶ κρημνοὺς ἔχουσα ἐνθεν ἀκεῖθεν βαθεῖς; ‘Ορω. Αὐτὴ τοίνυν ἐστὶν ἡ ὁδὸς, ἔφη, ἡ ἀγούσα πρὸς τὴν ἀληθινὴν παιδείαν. “Dost thou see,” said the old man, “yonder a certain place where no one dwells, but it appears to be deserted?” “I see it,” said the stranger. “Do you then see,” continued the old man, “a certain little door, and a road in front of the door which is not much frequented, but very few pass along it, as it seems to be, in fact, no road at all, but rough and rocky?” “I do, certainly,” replied the other. “And does there not appear to be a certain high hill, and a very narrow ascent, with deep precipices on either side?” “I see it all.” “This, then, is the way which leads to true education.” “And,” said the stranger, “it looks very difficult.” Didorus Siculus, p. 296 B. κατάντης ἡ πρὸς τὸ χεῖρον ὁδὸς, βαδίαν ἔχουσα τὴν ὁδοπορίαν.

"The way to what is bad slopes downward, and is very easy to traverse." . . . "Vitringa (Obs. Sacr. 3, p. 199) has explained a famous passage in the Gemara Berachoth, c. 4, sect. 11, about the two roads leading, the one to the Garden of Eden, the other to Gehenna."

14. *Dampati-'sikshā*, 26.—"Who, now, are destitute of sight? Those who do not perceive the future world. Say, say, who are the deafest? Those who do not listen to good advice."

*Pra'snottara-mālā*, 15.—"Who is blind? He who is bent on doing what he should not. Who is deaf? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time."

15. *Mahābhārata*, xii. 12. 121.—"The wise do not die when they are separated from their bodies; nor does annihilation take place when the path (of righteousness) has been well kept. He is wise who increases his virtue; he who falls from virtue is infatuated."

16. *Ditto*, v. 1028.—"These two men, O king, abide in heaven, a ruler distinguished by patience, and a poor man who is liberal." Compare St Mark xii. 41 ff.

17. *Ditto*, xiv. 2788.—(*Quoted under No. 13 above*).

A Greek parallel to this has recently come to my notice, in a fragment of the Danae of Euripides. (Edit. Dindorf, Oxford, 1833) :—

ἐγὼ δὲ πολλάκις σοφωτέρους  
πένητας ἀνδρας εἰσορῶ τῶν πλουσίων,  
καὶ θεοῖσι μικρὰ χειρὶ θύοντας τέλη  
τῶν βουθυτούντων ὄντας εὐσεβεστέρους.

"But I often perceive poor men to be wiser than the rich; and those who present small offerings to the gods, to be more pious than those who sacrifice oxen."

18. *Manu*, xi. 229.—"In proportion as a man, who has committed a sin, shall truly and voluntarily confess it, so far he is disengaged from that offence, like a snake from his slough. 230. And in proportion as his heart sincerely loathes his evil deed, so far shall his vital spirit be freed from the taint of it. 231. If he commit sin, and actually repent, that sin shall be removed from him; but if he merely

say, 'I will sin thus no more,' he can only be released by an actual abstinence from guilt." (Sir W. Jones's translation).

19. *Hitopadēsa*, i, 171 (or 189 in another edition).—"He by whom swans are made white, and parrots green, and peacocks variegated, will provide thy subsistence."

20. *Vṛiddha Chānakya*, x. 17.—"What fear is there for my life if the all-nourishing Vishnu is hymned? otherwise, how has he provided for the life of the infant the milk of its mother? So reflecting continually, O lord of the Yadus, and husband of Lakshmi, I ever spend my time in doing homage to thy lotus feet." *Hitopadēsa*, i. 170 (or 188).—"Let no one labour over much for his livelihood; for this is furnished by the Creator. When the child has left the womb, its mother's breasts flow (with milk)."

See also *Sārngadhara's Paddhati, santosha prasamsā*, 6. Böttlingk, Ind. Sprüche, No. 5632.

21. *Subhāshitārṇava*, 255.—"Again the morning (dawns), again the night (arrives); again the moon rises, again the sun. As time passes away, life too goes; and yet who regards his own welfare?"

22. *Rāmāyana*, ii. 105, 24.—"Men delight when the sun rises; they delight when it sets; they do not perceive the consumption of their life. 25. Men rejoice when they behold the face of each new season as it arrives; but with the revolution of the seasons, the life of (all) creatures is curtailed."

23. *Kathā-sarīt-sāgara*, lv. 110.—"The streams of rivers, the flowers of trees, the phases of the moon, disappear, but return again; not so the youth of embodied beings."

24. *Mahābhārata*, xii. 6534.—"Death comes to a man when he has not attained the objects of his desire, and when his mind is turned in another direction, like one gathering flowers. 6535. Death carries a man off, as a wolf takes a sheep. Do to-day what is good; let not this time pass. 6536. Death tears away a man when he has not done the things which he purposed to do. Do to-day the work of to-morrow, and in the forenoon the task of the afternoon. 6537. For death does not wait (to see) whether a man's work is done or not done. Who knows whose time of death will come to-day? 6538. Let a man be virtuous even yet while a youth; for life is transitory. If duty is performed, a good name will be obtained, as well as happi-

ness here and after death. . . . 6544. Death takes away the weak and the strong, the hero and the timorous, the fool and the wise man, and him who has not attained the objects of his desire." Compare Ecclesiastes ix. 10, and xii. 1.

25. *Ditto*, iii. 17401.—"Day after day men proceed hence to the abode of Yama (the ruler of the dead); and yet those who remain long for a state of permanence (here): what is more wonderful than this?"

26. *Ditto*, xii. 12084.—"Before decay, carrying away (thy) strength, and the beauty of (thy) members, wears out thy body, lay by the only treasure. 12085. Before the Ender (Death), whose charioteer is Disease, breaks up thy frame, and violently ends thy life, practise great austerity. 12089. Amass that wealth which has nothing to fear from king, or from thief, and which does not abandon thee when thou art dead. 12091. Amass thyself that wealth which is undecaying and stable."

Compare Cicero, *Parad.* 6. 51.—*Virtus nec eripi nec surripi potest unquam neque incendio neque naufragio amittitur*—"Virtue can never be snatched away nor stolen; nor is it lost by fire or by shipwreck."

27. *Sāntisatāka*, 35.—"When thou hast heard that in an adjoining house some trifling article of property has been stolen, thou guardest thine own house;—it is right to do so. Dost thou not fear death, which every day carries off men from every house? Be wakeful, O men!"

28. *Mahābhārata*, v. 1474.—"Since life is uncertain, let not a man do at first an act by which, when reclining on his bed, he would be distressed."

29. *Subhāshitārnava*, 163.—"Men in distress bow down before the gods; the sick practise austerity; the poor man is humble; an old woman is devoted to her husband."

*Vṛiddha-Chāṇakya*, 176.—"A man who is powerless will be virtuous; a poor man continent; a sick man devout; an old woman devoted to her husband."

30. *Vṛiddha-Chāṇakya*, 14, 6.—"If those sentiments which men experience when duty is expounded to them, or in a cemetery, or when they are sick, were abiding, who would not be delivered from bondage?"

31. *Mahābhārata*, v. 1248.—“Let a man so act by day, that he may live happily at night. 1249. Let him for eight months so act, that he may live happily during the rainy season.\* In early life let him so act that he may enjoy happiness in his old age. All his life let him so act that he may enjoy happiness in the next world.”

32. *Sārṅgadharā-paddhati*, *Nūi*. 2.—“Let a many every day examine his conduct, (enquiring thus,) ‘What is common to me with the brutes, and what with noble men?’”

33. *Sārṅgadharā's Paddhati*, p. 4.—“Constantly rising up, a man should reflect [and ask himself], ‘What good thing have I done to-day?’ The setting sun will carry with it a portion of my life.”

34. *Panchatantra*, ii. 127 (or 117).—“The man seeking for final emancipation (*moksha*), would obtain it by (undergoing) a hundredth part of the sufferings which the foolish man endures in the pursuit of riches.”

35. *Mahābhārata*, xi. 116.—“Deluded by avarice, anger, fear, a man does not understand himself. He plumes himself upon his high birth, contemning those who are not well-born; and overcome by the pride of wealth, he reviles the poor. He calls others fools, and does not look to himself. He blames the faults of others; but does not govern himself. When the wise and the foolish, the rich and the poor, the noble and the ignoble, the proud and the humble, have departed to the cemetery, and all sleep there, their troubles at an end, and their bodies are stripped of flesh, little else than bones, united by tendons,—other men then perceive no difference between them, (any thing) whereby they could recognise a distinction of birth or of form. Seeing that all sleep, deposited together in the earth, why do men foolishly seek to treat each other injuriously? He who after hearing this admonition, acts in conformity therewith from his birth onwards, shall attain the highest blessedness.”

36. *Vishnu Purāṇa*, iv. 24, 48.—The passage, a small part of which I have versified, may be found in Professor H. H. Wilson's translation of this *Purāṇa*, vol. iv., of Dr Hall's edition, pp. 237 ff. I subjoin my own version of the lines which I have reproduced in verse. “48, 49.

\* Such is the rendering of Dr Böhtlingk in his *Indische Sprüche*, No. 2799.

These and other kings who, blinded by delusion, and possessed of perishable bodies, claimed this imperishable earth as their own, (saying), distressed by anxiety, 'How [shall she become] mine, and my son's, and my descendants' property,'—these have all come to their end. 50. So, too, others who preceded, and those who followed them, and those who are to come, and others who again are to succeed them, shall (all) depart. 51. Beholding princes eager to march and strive for the subjugation of herself,\* the Earth, smiling with flowers in autumn, appears to laugh. . . . The Earth once said: 52. 'How does this delusion exist in kings, even in the intelligent, through which, although in their nature (as transient) as foam, they are filled with confidence? . . . 53. We shall thus at length (they say) conquer the Earth with her oceans; but while their thoughts are thus fixed, they do not perceive Death, which is close at hand. . . . 55. On my account, wars arise between fathers, sons, and brothers, whose hearts, through exceeding delusion, are seized by selfish ambition. . . . 57. How is it that ambition, directed towards me, finds a place in the heart of the descendant who has seen his ancestor, whose soul was possessed by the same desire, following the road to Death, and leaving me behind? . . . 62. Prithu,—who, unconquered, traversed all the regions, whose chariot-wheels tore to pieces his enemies,—he, smitten by the blast of time, has perished, like the down of the 'Sālmali tree when thrown into the fire. 63. Kārtavīrya, who invaded and possessed all the zones of the earth, shattering the chariot-wheels of his foes, and who is celebrated in narrative tales, is (now merely) a subject for affirmation and denial.† 64. Out upon the royal splendour of Da'sānana (Rāvana) Avīkshita, and Rāghava (Rāma), who illuminated the face of all the quarters of the globe! how has it not been turned to ashes in a moment by the frown of Death? (Or, according to the commentator, the second half of this verse may be alternatively rendered: "How has it not even

\* Professor Wilson renders the words which I have so translated as follows: "Kings unable to effect the subjugation of themselves;" and Dr Hall would substitute "harassed with the enterprise of self-conquest." But on comparing the parallel verse in the Bhāgavata Purāna xii. 3, 1, which, as explained by the commentator, means, "Beholding kings eager to conquer herself, this earth laughs," it appears to me that the word *ātman* in the line of the Vishnu P. also must be rendered "herself," not "themselves."

† Professor Wilson quotes as a parallel to this the concluding lines of the well-known passage of Juvenal (x. 147) about Hannibal:

"I, demens, et sævas curre per Alpes,  
Ut pueris placeas, et declamatio fias."



been turned to ashes,—how have not even its ashes been left,—by the frown of Death?”) 65. Seeing that Māndhātṛi, who was an emperor upon earth, has now his only embodiment in a story,—what good man, even if slow of understanding, would indulge in selfish desire? 66. Did Bhagīratha, Sagara, Kakutstha, Da’sānana, Rāghava, Lakshmana, Yudhishtira and the rest exist in truth, or only in imagination? And where are they? We do not know.”

I introduce here a sentence from Plato :—*Ἡ οὖν ὑπάρχει διανοία μεγαλοπρέπεια καὶ θεωρεῖ πάντας μὲν χρόνον, πάσης δὲ οὐσίας, οὐκ ὅλως τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον*;—*Republic*, vi. 2.

“And do you think that a spirit full of lofty thoughts, and privileged to contemplate all time, and all existence, can possibly attach any great importance to this life?”—Messrs DAVIES and VAUGHAN’S *Translation*, 1852.

“Can the soul then, which has magnificence of conception, and is the spectator of all time and all existence, think much of human life?”—Prof. JOWETT’S *Translation*, 1871.

A soul whose flight so far extends—

A soul whose unrestricted range

Embraces Time with all its change—

All Being’s limits comprehends—

Can such a soul the life of man

Deem worth a thought,—this petty span?

37. *Mahābhārata*, xii. 529, 6641, and 9917.—This saying, ascribed to Janaka, King of Videha, occurs in all the three passages here specified: “Boundless, verily, is my wealth, though I possess nothing. If Mithila [his capital] were burnt up, nothing of mine would be consumed. In verse 9917 the words, “Most happily, verily, do I live,” are substituted for “Boundless, verily, is my wealth.”

Compare ‘Satapatha Brāhmana, x. 5. 4. 15:—“This (soul) is without desires, but possesses all objects of desire; for it has no desire for anything. On this subject there is this verse:—

“By knowledge mortals thither soar

Where all desires have passed away;

Gifts, penance, cannot there convey

The man who lacks this holy lore.”

That is, the man who does not possess this knowledge, does not attain to that world by largesses, or by austerities; those only who have that knowledge attain to it.

38. *Ditto*, xii. 859.—“For a wealthy man is observed to perish while he is young; and a poor distressed man to attain to a hundred years and to decrepitude . . . and for the most part prosperous men lack the power to enjoy.” Compare Job xxi. 23 ff.

Stobæus quotes the following lines from Antiphanes :—

οὐ πάποτε' ἐξήλωσα πλουτοῦντα σφόδρα  
ἀνθρώπων ἀπολαύοντα μηδὲν ὧν ἔχει.

39. *Ditto*, xii. 3892.—“Either, O king! a man must needs leave his wealth, or his wealth leave a man. What wise man would lament this?” Comp. Ecclesiastes, v. 15.

40. *Vikramacharita*, 158.—“Hear the sum of duty which is declared in a million of books: Helping others is to be esteemed as virtue, oppression of others as sin.”

41. *Panchatantra*, iii. 104 (or 103).—“Hear the sum of righteousness, and when thou hast heard, ponder it; do not to others what would be repugnant to thyself.”

42. *Mahābhārata*, iii. 16796.—“Knowing that such is the procedure in which noble men delight, the good, when they promote the welfare of others, expect no reciprocity.”

43. *Ditto*, xiii. 5571.—“Let no man do to another that which would be repugnant to himself; this is the sum of righteousness; the rest is according to inclination. 5572. In refusing, in bestowing, in regard to pleasure and to pain, to what is agreeable and disagreeable, a man obtains the proper rule by regarding the case as like his own.” (The former of these two verses occurs also in M. Bh., v. 1517.)

44. *Panchatantra*, i. 277 (or 247, of another edition); iv. 72 (or 48).—“What virtue is there in the goodness of the man who is good to his benefactors; he (only) who is good to those who do him wrong, is called good by the virtuous.”

45. *Bhāgavata Purāna*, viii. 7, 44.—“Good men are generally distressed by the distresses of mankind: such (sympathy) is the highest worship of Purusha, the universal soul.” *Bahudarsana*, 122.—“That the wise man should in whatever manner (he can) promote the satisfaction of every embodied creature—this is the worship of Vishnu.”

46. *Bhāgavata Purāna*, x. 22, 35.—“What constitutes the birth of embodied creatures fruitful is this, that they should with their life, with their means, with their understanding, and with their speech, seek to advance the welfare of other creatures in this world.”

47. *Mahābhārata*, v. 1518. (This verse follows one the same as the first quoted above under No. 43, which occurs in *M. Bh.*, v. 1517). —“Let a man conquer anger with calmness, a bad man by goodness, a niggard by generosity, and falsehood by truth.” (This maxim occurs also as verse 223, in the Buddhist *Dhammapada*, written in the Pali language.)

48. *Iditto*, v. 1270.—“The gods regard with delight the man who does not utter opprobrious language, or cause it to be uttered; who when struck does not strike again, or cause (his smiter) to be struck; and who does not desire to smite the wicked man.” In *M. Bh.*, xii. 9968 ff., it is said, among other things, of a man who in pursuit of final emancipation has renounced the world, and adopted a mendicant and ascetic life, in v. 9972: “Let him endure reviling with patience; let him desire nothing; when he is angrily addressed, let him speak kindly; when reviled, let him reply benevolently.”

49. *Iditto*, xii. 5528. —“Suitable hospitality should be shown even to an enemy when he comes to one's house. A tree does not withdraw its shade even from him who comes to cut it down.” (These words are said in the poem to be addressed by a bird to a fowler.)

50. *Subhāshitārṇava*, 274; and quoted in the preface of Halhed's *Gentoo Code*.—“A good man who regards the welfare of others does not show enmity even when he is being destroyed. Even when it is being cut down, the Sandal tree imparts fragrance to the edge of the axe.”

51. *Mahābhārata*, xiii. 3212.—Let no one condemn a person who comes to his house, or send him away (empty). A gift bestowed even on an outcast, or a dog, is not thrown away.”

52. *Hitopadesa*, i. 55 (or 63).—“The good show compassion even to worthless creatures. The moon does not withdraw its light from the house of the *Chāndāla*.”



53. *Rāmāyana*, vi. 115, 41.—“A noble man should shew mercy to men whether virtuous or wicked, or even deserving of death; there is no one who does not offend.”

54. *Mahabharata*, iii. 1055.—“Those offenders who have erred through ignorance should be pardoned. For it is not easy for a man to be wise in every respect.”

55. *Manu*, ii. 238.—“Let a man accept with confidence valuable knowledge even from a person of low degree, good instruction regarding duty even from a humble man, and a jewel of a wife even from an ignoble family.” See also in *Böhtlingk's Indische Sprüche*, No. 4440; (*Subhāshitārnava*, 302), and Nos. 4439 and 5507; (*Hilopadesa*, ii. 77 or 78; and *Sārṅgadhara's Paddhati*, *Nīti*, 34). The latter verse is as follows: “A wise sentiment should be received even from a child. In the absence of the sun, does not even a lamp illuminate a house?”

56. *Panchatantra*, v. 38 (and in other books).—“To consider ‘is this man one of ourselves, or an alien?’ is the thought of little-minded persons; but the whole earth is of kin to the generously disposed.” Compare Luke x. 29 ff, “And who is my neighbour?” See No. 56 in the Postscript.

57. *Subhāshitārnava*, 275.—“Innumerable are the men who know the faults of others; a few, too, know their merits. But it is doubtful if any one knows his own faults.”

58. *Mahābharata*, i. 3069.—“O king, thou seest the faults of others, though only as large as mustard seeds; but seeing, thou seest not thine own, though of the bulk of Bilva fruits.” Comp. St Matthew, vii., 3 ff.

59. *Ditto*, xii. 10576.—“Let not a man seek to exalt himself by censuring others; but let him endeavour, through his own virtues, to become more distinguished than they. Men, devoid of merit, but thinking highly of themselves, frequently, through a lack of virtue, reproach others who are virtuous, with faults; and even, when admonished, they, under the influence of conceit, esteem themselves more excellent than the mass of men. A man who is wise and virtuous attains great renown, though he never finds fault with any one, nor gives expression to any self-worship. The pure and fragrant savour of the wise is wafted without saying anything; (10581) and so, too, the spotless

sun shines in the firmament without uttering any voice (to announce its glory). In the same way, many other objects, which are devoid of intelligence, and which utter no sound, shine with renown in the world. A fool attains no lustre among men merely through praising himself; whilst a man of knowledge shines, even though concealed in a pit. An evil sentiment, though uttered aloud, ceases to be heard; but an excellent saying, even if uttered in a low tone, attains distinction. The abundant, empty talk of proud fools shows what is in them, as the rays of the sun reveal its fiery character."

Compare Proverbs xx. 6, and the passages quoted below in the Postscript, and numbered 59; and with v. 10581 comp. Psalm xix. 3 f., which, properly translated, give a similar sense.

60. *Ditto*, i. 3074.—"Until the ugly man has beheld his face in a mirror, he regards himself as handsomer than others. But when he beholds his deformed visage in the glass, he then discovers the difference between himself and them."

61. *Ditto*, i. 3028.—A wife is the half of a man; a wife is his most excellent friend; a wife is the foundation of the three objects of life, *i.e.*, virtue, pleasure, and wealth; a wife is the foundation for him who seeks to be redeemed (from this world.) 3030. These sweetly-speaking women are friends in solitude, they are fathers in matters of duty, they are mothers to those who are in distress, they are a repose to the traveller in the wilderness. The wife who is devoted to her husband always follows him when he dies and departs hence, when he is alone and in misfortune. The wife who dies first, after death expects the coming of her husband; and when he dies first, the good wife follows him (as a *Satī*). The sentiment with which this quotation begins is as old as the *Taittiriya Brahmana*, where it is said, iii. 3. 3. 1, "A wife is half of a man's self." Compare Genesis ii. 24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

62. *Brahma-dharma*, ii. 2, 1.—"Until he finds a wife, a man is only half (of a whole). The house which is not occupied by children is like a cemetery."

63. *Mahābhārata*, xii. 5497.—"Though crowded in every part with sons, grandsons, daughters-in-law, and servants, without a wife a householder's house will be empty. 5498. It is not the house itself which is called a house; the housewife is declared to be the house."

A house destitute of a housewife is regarded as a desert. . . . 5501 f. That man is happy on earth who possesses a wife who is glad when he is glad, and sorrowful when he is sorrowful, who is downcast when he goes away from home, who speaks sweet words when he is angry, who is devoted to her husband, who regards him as the centre of her life, who seeks after his interests, and promotes his gratification."

Compare Euripides, *Troades*, 649 ff., where Andromache says of herself :

Γλώσσης τε σιγὴν ὄμμα θ' ἥσυχον πόσει  
παρεῖχον· ἦδ' αὖτε χερὴν νικᾶν πόσιν,  
κείνῳ τε νίκην ὧν μ' ἐχρὴν παρίεναι.

"And I offered to my husband a silent tongue and a quiet eye. But I knew in what points I ought to gain the victory over him, and in what points I should yield the victory to him."

64. *Ditto*, iii. 2325.—Damayanti says : "And there is no remedy for all sufferings which is regarded by physicians as equal to a wife : this which I declare to thee is true." Nala replies : "It is even so as thou sayest, O handsome Damayanti : there is no friend equal to a wife, a cure for a distressed man."

65. *Mrichhakatī*, 4th Act.—"For these women are by nature instructed, whilst the learning of men is taught them by books."

66. *Panchatantra*, v. 49 (Bombay Edition).—"The same pleasure is not to be enjoyed even in heaven, which is so delightful from the contact of celestial objects, as men find in the poor place where they were born."

*Ditto*, iii. 92.—"Embodied creatures do not enjoy the same bliss even in heaven as they do, even when they are poor, in their own country, or town, or house."

Compare with this, *Odyssey*, i. 57 :

αὐτὰρ Ὀδυσσεὺς  
λέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
ἥς γαίης, θανέειν ἱμείρεται.

"But Ulysses, longing to see even the smoke rising from his native country, yearns to die."

67. *Panchatantra*, i. 357 (or 314).—"How can the conceit engendered in any one's mind be quelled? The Tittibha (a species of bird)

sleeps with its feet thrown upwards, from an apprehension that the sky may break down."

68. *Hilopadēia*, i. 98 (or 107).—"Skill in advising others is easily attained by all men. But to practise righteousness themselves is what only a few great men succeed in doing."

Compare the fragment of Euripides numbered 182 in Dindorf's Edition, Oxford, 1833;

"Ἀπαντὲς ἐσμεν εἰς τὸ πυνθετεῖν σοφοί,  
αἱτοὶ δ' ὅταν σφαλῶμεν, οὐ γιγνώσκομεν.

"We are all wise in admonishing, but do not know when we ourselves fall into error."

See the passages numbered 68 in the Postscript.

69. *Rāmāyana*, vi. 67, 10.—(Gorresio's Edition) "O lowest of demons, it is not difficult in words to carry out any undertaking. He who by act completes his undertakings is the man of intelligence."

70. *Mahābhārata*, xii. 5961.—"What need has either a self-subduing man, or one who is not such, of (retiring to) a forest? The place where the self-subduing man dwells is a forest, is a hermitage."

71. *Ditto*, xii. 8925.—"The gods call that man by whom (though) alone, the æther is, as it were, filled, and by whom (by whose absence) it is (rendered) a void, even if crowded with men—(the gods call that man) a Brahman."

72. *Ditto*, v. 1623.—"Dhritarāshtra asks: Is the man who knows the Rīg-, the Yajur-, and the Sāma-vedas, and commits sin, polluted by that sin or not? Sanatsujāta answers: Texts of the Sāma-, Rīg-, or Yajur-vedas do not deliver such a man from his sinful act: this I tell thee truly. 1635. Vedic texts do not deliver from sin the guileful man, living in guile. They abandon him at the time of his end, as birds whose wings are grown, leave their nests." (Compare Isaiah i. 11 ff, lviii. 6 f.; Hosea, vi. 6.)

73. *Ditto*, iii. 13445.—"The carrying of the triple staff, silence, a load of matted locks, shaving, a garb of bark or skins, religious observances, oblations, the agnihotra offering, abode in a forest, the drying up of the body,—all these things will be false, if the disposition be not pure."

74. *Vṛiddha Chāṇakya*, xv. 1.—“The man whose heart melts with pity to all creatures, has knowledge, and gains final liberation (*moksha*): which are not attained by matted hair, ashes, and the garb of a mendicant.”

75. *Manu*, xi. 9 ff.—The following is Sir W. Jones’s translation of these verses :—9. “He who bestows gifts on strangers (with a view to worldly fame), while he suffers his family to live in distress, though he has power (to support them), touches his lips with honey, but swallows poison; such virtue is counterfeit: 10. Even what he does for the sake of his future spiritual body, to the injury of those whom he is bound to maintain, shall bring him ultimate misery both in this life and in the next.” The words placed by Jones at the beginning of verse 10 are explained by the commentator Kullūka as “gifts, and so forth, given from a feeling of duty in reference to the next world.”

76. *Mahābhārata*, v. 1451.—“That gain which brings loss is not to be highly esteemed; but the loss which brings gain, is to be greatly valued, even though it be a loss. 1452. The loss which brings gain is no loss; but that acquisition which occasions great destruction is to be esteemed a loss.”

Compare the fragment of Menander’s *Koniazomenai*, page 102, Ed., Meineke.

ὥστε μηδεὶς πρὸς θεῶν  
πράττων κακῶς λῶν ἀθυμήσῃ ποτέ.  
ὥς γὰρ ἀγαθοῦ τοῦτο πρόφασις γίνεταί.

“So let no one despond too much, when evil is allotted to him by the gods; for perhaps this becomes an occasion of good.”

Plato, *Republic*, x. 6 :—λέγει που ὁ νόμος ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν ταῖς ξυμφοραῖς καὶ μὴ ἀγανακτεῖν, ὡς οὔτε δήλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων, οὔτε εἰς τὸ πρόσθεν οὐδὲν προβαῖνον τῷ χαλεπῶς φέροντι, οὐ τέ τι τῶν ἀνθρωπίνων ἀξιον ἐν μεγάλῃ σπουδῇ, ὃ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τότε μὲν ἐμποδῶν γιγνόμενον τὸ λυπεῖσθαι.

“The law would say that to be patient under suffering is best, and that we should not give way to impatience, as there is no knowing whether such things are good or evil; and nothing is gained by impatience; also, because no human thing is of serious importance, and grief stands in the way of that which, at the moment, is most required.”—*Jowett*, Vol. II., p. 446.



I quote here a passage from the Phaedrus of the same author, section 147 :—Ὁ φίλε Πάν τε καὶ ἄλλοι θεοὶ τῇδε θεοί. δαίητέ μοι καλῶ γενέσθαι τάνθοδον· ἔξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναι μοι φίλα. πλοῦσιον δὲ νομίζομι τὸν σοφόν. τὸ δὲ χρυσαῖ πλῆθος εἴη μοι ὅσων μῆτε φέρειν μῆτε ἄγειν δύναται· ἄλλος ἢ σώφρων.

“Beloved Pan, and all ye other gods who hannt this place, give me beauty in the inward soul ; and may the outward and inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as none but the temperate man can carry.”—*Jowett*, Vol. I., p. 615.

In the Phœnissæ of Euripides the following sentiment occurs (vv. 555 ff.) ; which I cite for its excellence, though there is nothing corresponding to it in the Sanskrit passage.

Ὅττοι τὰ χρήματ' ἴδια κέκτηνται βροτοί,  
τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα.  
ὅταν δὲ χρήζωσ', αὐτ' ἀφαιροῦνται πάλιν.

“For mortals possess no goods of their own, but we hold as stewards things which belong to the gods ; and when they require them, they take them away again.”

77. *Ditto*, iii. 87.—“Wealth brings loss to some men ; and the man devoted to the good derived from wealth does not find good.” xii. 3885.—“Hurtful things take the appearance of advantages, and advantages of things hurtful ; for in the case of some men the loss of wealth is a benefit.” The first part of this maxim appears also in M. Bh., ii. 2681, of which I give the context from verse 2679 (=M. Bh. v. 1175). “The man for whom the gods are preparing ruin, is deprived by them of understanding : he sees everything pervertedly. 2680 (= v. 1176). When his understanding has become dimmed, and destruction approaches, folly, assuming the guise of prudence, does not depart from his heart ; (2681) and hurtful things under the appearance of advantages, and advantages in the guise of hurtful things, rise up for his destruction : and this (delusion) pleases him. 2682. Time (destiny) does not lift up a staff, and strike off any one's head. The power of time is this, that it shows things in a perverted shape.” Verse 2679 reminds us of the well-known Latin adage, “*Quos Deus vult perdere prius dementat.*” The same thought is stated in the following Greek lines quoted by Grotius in his “*Annotationes*” on the Epistle to the Romans xi. 8 :

ὅταν γὰρ ὀργή δαιμόνων βλάπτη τιὰ,  
 τοῦτω τὸ πρῶτον εξαφαιρεῖται φρενῶν  
 τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρω τρέπει  
 γνώμην, ἵν' εἰδῇ μηδὲν ὧν ἀμαρτάνει.

"For when the wrath of the deities smites a man, it first deprives his mind of good understanding, and turns him to a worse way of thinking, that he may be ignorant about the things in which he offends." Compare Exodus vii. 1 ff., "And the LORD said unto Moses . . . 3. And I will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt. 4. But Pharaoh shall not hearken unto you, that I may lay mine hand upon Egypt," &c. See also verse 13 of the same chapter; and Epistle to the Romans xi. 18. Also 1 Samuel ii. 25, "Notwithstanding they" (Eli's sons) "hearkened not unto the voice of their father, because the LORD would slay them."

The converse is expressed in the M. Bh., v. 1222. "The gods do not guard men like a cattleherd with a club; but they endow with understanding him whom they wish to preserve."

78. *Ditto*, xii. 6575.—"The rich man is filled with anger and avarice, deprived of understanding, glances askew, has a withered face, is wicked, knits his eyebrows, (6576) bites his under lip, is irascible, and speaks cruel words. Who would like to look upon him, (even) if he wished to bestow as a gift the (whole) earth? 6576. Continual union with fortune deludes the unwary man, and sweeps away his understanding, as the autumnal wind the clouds. 6578. Then pride of beauty and pride of wealth take possession of him; (he thinks) 'I am of noble birth, I am pure, I am no mere man.' From these three causes his understanding becomes disordered. Being devoted to pleasure, he squanders the means of enjoyment amassed by his father; and becoming impoverished, he thinks it a good thing to lay hold of the property of others. When he has transgressed all bounds, and plunders on every side, then he is driven away by the rulers, as a deer is (driven) by the hunter with his arrows."

79. *Ditto*, xii. 12131.—"In this world the kinsmen of the rich act like kinsmen; but the kinsmen of the poor die away even while the poor themselves live."

80. The above is modified as follows in the Panchatantra, i. 15 :—  
“For in this world even a stranger turns himself into a relation of the rich. The relations of the poor straightway act like bad men.”

Compare Proverbs xiv. 20 :—“The poor is hated even of his own neighbour; but the rich *hath* many friends.” xix. 4 :—“Wealth maketh many friends; but the poor is separated from his neighbour.  
7. All the brethren of the poor do hate him; how much more do his friends go far from him? He pursueth *them with* words, *yet* they are wanting to him.”

The following are parallel passages from the classical authors.

Euripides, Bréssai (quoted by Stobæus) :—

Ἐπισταμαι δὲ καὶ πεπειραμαι λαν,  
ὥς τῶν ἐχόντων πάντες ἄνθρωποι φίλοι.

Euripides, Electra (1131) :—

Πένητας οὐδεὶς βούλεται κτᾶσθαι φίλους.

Sophocles (fragment 109, Dindorf) :—

Τὰ χρήματ' ἀνθρώποισιν εὐρίσκει φίλους.

Euripides, Danae :—

Φιλοῦσι γάρ τοι τῶν μὲν δλβίων βροτοὶ  
σοφοὺς τίθασθαι τοὺς λόγους, ὅταν δέ τις  
λεπτῶν ἀπ' οἰκῶν εἰ λέγῃ πένης ἀνὴρ,  
γελᾷ. ἐγὼ δὲ πολλάκις σοφωτέρους κ.τ.λ.

The remainder is quoted under No. 17.

81. 'Sārṅgadhara's *Paddhati*, *Dhana-prasam'sā*, 12. — “What suffering do not men undergo in their pursuit of wealth? They rush on the point of the sword, they enter the ocean.”

82. *Vṛiddha Chāṇakya* (MS., p. 32); No. 7569, in *Bōhilingk's Ind. Spr.*—“The summit of Meru is not very lofty, nor the infernal world very profound, nor the ocean very far to cross, for men who possess energy.”

83. *Mahābhārata*, iii. 1259.—“No man should ever despise himself; for brilliant success never attends the man who lowers himself.” (*See* Postscript, No. 83.)

84. *Subhāshitārṇava*, 64.—“Who is not ready to enjoy, and to give away, the wealth which has been earned by his father? But those are rarely to be found who enjoy, or give away, the wealth earned by their own arms.”

85. *Mahābhārata*, xi. 75.—“Men, after reaching one and yet another distinguished position of opulence, are discontented, and so act foolishly. But wise men attain to contentment.”

86. *Subhashitārṇava*, 110.—“Men long after what they have not got; and are indifferent to what they have. In winter they long after heat, and so in summer again for frost.”

87. *Mahābhārata*, v. 1222, and ii. 2679 ff. (*See under No. 77.*)

88. Ditto, vii. 429.—“When men are ripe for slaughter, even straws turn into thunderbolts.”

89. Ditto, xiii. 7607.—“A man whose time of death has not yet come, does not die though pierced by hundreds of arrows: while he whose time is arrived, if touched only with the point of a straw, does not live.” Compare Æschylus, fragment 299, Dindorf:

‘Ἄλλ’ οὐτε πολλὰ τραύματ’ ἐν στέρνοις λαβὼν  
θῆσκει τις, εἰ μὴ τέρμα συντρέχοι βίου,  
οὐτ’ ἐν στέγῃ τις ἤμενος παρ’ ἐστία  
φεύγει τι μᾶλλον τὸν πεπρωμένον μόρον.

“For neither does any one die, although he has received many wounds in his breast, unless the end of his life coincides; nor does any one sitting in his house by the hearth on that account any more escape his allotted fate.”

90. *Drishtānta Sataka*, 76.—“By his own kindred a man is regarded as one like themselves; by strangers he is looked upon as a person of merit. Hari (*i.e.*, Vishnu regarded as incarnate in Krishna) was regarded by cowherds as a cowherd, but by gods as the lord of the universe.”

*Chānakya*, 42.—“Whosoever any one constantly goes and wherever he perpetually eats, he is there treated without respect, even though he be (one who is) like the god Indra.” *See* St Mark vi. 4, and St John iv. 44.

91. *Hitopadesa*, ii. 44.—“As a stone is rolled up a hill by great exertions, but is easily thrown down; so is it with ourselves in respect of meritorious acts, and faults.” Compare the lines of Hesiod, *Opera et Dies*, 287 ff., quoted in Xenophon’s *Memorabilia*, ii. 1. 20. (*See* Postscript, No. 91).

92. *Vṛiddha Chānakya*, xii. 22.—“A jar is gradually filled by the falling of water-drops. The same rule holds good in regard to all sciences, to virtue, and to wealth.”

93. *Mahābhārata*, v. 1537.—“How can the man who loves ease obtain knowledge? The seeker of knowledge can have no ease. Either let the lover of ease give up knowledge, or the lover of knowledge relinquish ease.”

94. *Chānakya*, 5.—“That jewel knowledge, which is not plundered by kinsmen, nor carried off by thieves, which does not decrease by giving, is great riches.” [In two other similar maxims, kings are mentioned among those who carry off a man's wealth.]

95. *Vṛiddha Chānakya*, xv. 10.—“Books are endless, the sciences are many, time is very short, and there are many obstacles; a man should therefore seek for that which is the essence, as a swan seeks to extract the milk which is mixed with water.” Compare a similar sentiment in (*Böhtlingk's Sprüche*, No. 243) *Subhāshitarṇava*, 92.—“There are many books, the Vedas, &c.; life is very short; and there are millions of obstacles; let a man therefore seek to discover the essence, as the swan finds the milk in water.”

96. *Māhabhārata*, v. 1150.—“He who, without conquering himself, seeks to conquer his ministers, or to conquer his enemies without conquering his ministers, is helpless, and suffers defeat. 1151. He who first vanquishes himself regarded as an enemy, does not then endeavour in vain to vanquish his ministers, or his enemies.”

*Ditto*, xii. 2599.—“A king must first conquer himself, and then conquer his enemies. How can a prince, who has not overcome himself, overcome his foes? 2600. Self-conquest means the control of the five organs of sense. A king who has subdued his senses, is able to subdue his enemies.” Compare Proverbs xvi. 32, and xxv. 28.

97. *Māhabhārata*, xii. 3450.—“An unskilful king is unable to protect his subjects; for regal power is a great burthen, and a thing hard to exercise. 3440. To wipe away the tears of the poor, of orphans, of the aged, and so to impart joy to men,—such is declared to be the duty of a king. 3251. Let a king constantly promote the welfare, and provide for the sustenance, of the poor, of orphans, of the aged, and of widows. 3315. Frequenters of drinking



shops, vicious women, loose men, gamblers, and the like, are to be repressed by the king, for such persons ruin the country where they dwell, and vex good citizens. 3238. Let the king put an end to all offences in town and country. 3243. Let religious teachers, priests, and family priests, (be) actively assisted. 3245. Let the king honour the virtuous, and restrain the vicious. 3250. Let a king constantly offer sacrifices, and give gifts, without inflicting suffering. 3303. Let a king, devoted to righteousness, and seeking the good of his subjects, instruct them in proper places, and at proper times, according to his understanding and his power. 3436. When a king protects his dominions, when he repels robbers, when he conquers in battle, he fulfils what is declared to be his duty. 3548. Wherefore Manu Svāyambhuva enjoined that a warrior should fight righteously (or fairly). 3549. The sinful Kshatriya, living by treachery, who fights unfairly, and who by this means conquers his foe, kills himself." \*

98. *Bhartrihari*, and *Subhāshitārṇava*, 28. 313.—"In one place (is heard) the sound of the lute; in another, lamentation and weeping. In one place (is found) an assemblage of learned men; in another (is heard) the wrangling of drunkards. In one place (is seen) an enchanting woman, in another a dame whose body is worn out by decay: I know not whether the essence of this world is ambrosia or poison."

99. *Bhāgavata Purāṇa*, vii. 5. 37.—"Even an alien who does (a man) good like a medicine, is a son; while even a son born of one's own body, if injurious, is like a disease. Let a man cut off the limb which is a source of harm to himself, and from the separation of which the remainder (of the body) lives in comfort."

100. *Subhāshitārṇava*, 43.—"Men desire the fruits of virtue; virtue (itself) they do not desire. They do not desire the fruits of sin; but practise sin laboriously." Compare Juvenal, Sat. x. 140 ff.: Tanto major famæ sitis est quam Virtutis. Quis enim virtutem amplectitur ipsam Præmia si tollas? "So much more do men thirst after fame than after virtue. For who embraces virtue itself, if you take away its rewards?" (See No. 100 in the Postscript).

\* Dr Böhrling considers—as I learn from a letter with which he has favoured me—that in the original of this line *adharmā-sangarah* should be read instead of *dharma-sangarah*, which the Calcutta text has.

101. *Mahābhārata*, v. 1242.—“Sin committed again and again, destroys the understanding; and a man who has lost his understanding, constantly practises sin only. 1243. Virtue (or holiness) practised again and again, augments the understanding; and he whose understanding is augmented does continually only what is good (or holy).” Comp. Matthew xii. 43 ff.; and 2 Timothy iii. 13.

102. *Bhīṣmavilāsa*, i. 93.—“The person who kindly treats a bad man, ploughs the sky, paints a picture on water, and bathes the wind with water.”

Compare Proverbs ix. 7—“He that reproveth a scorner getteth to himself shame; and he that reproveth a wicked man *getteth himself* a blot. 8. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee.” xiv. 6—“A scorner seeketh wisdom, and *findeth* it not; but knowledge *is* easy unto him that understandeth.” xv. 12—“A scorner loveth not one that reproveth him; neither will he go unto the wise.” xxvii. 22—“Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.” Jeremiah xiii. 23—“Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good that are accustomed (Heb., *taught*) to do evil.” Matthew vii. 6—“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” Titus iii. 10—“A man that is an heretic after the first and second admonition, reject; 11. knowing that he that is such is subverted, and sinneth, being condemned of himself.” Second Epistle of Peter, ii. 22—“But it has happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

103. *Hitopadeśa*, iv. 10.—“To address a judicious remark to a thoughtless man is a mere threshing of chaff. And beneficence shown to mean men is, O king, nothing better than writing on sand.”

104. *Mahābhārata*, v. 1272; xii. 11,023.—“A man becomes such as those are with whom he dwells, and as those whose society he loves; and such as he desires to become. Whether he associates with a good man or a bad, with a thief, or an ascetic, he undergoes their influence, as cloth does that of the dye (with which it is brought into contact).” Compare 1 Corinthians xv. 33.

105. *Sāhityadarpana*, 322,—“Rich men who are not intoxicated (by prosperity), young men who are not unsteady, and rulers who are not careless and thoughtless,—these are truly great.”

106. I give this verse with its context from the *Mahābhārata*, xii. 3877 ff.—“A foolish man who is unfortunate from of old, in consequence of what has gone before, constantly reviles the Disposer of events. He cannot endure those who are successful, (3878) and regards prosperous men as undeserving. From this cause this (his) suffering continually recurs. 3879. Those who fancy themselves heroes, are full of envy and haughtiness. Be not thou thus envious, O king. 3880. Endure thou the prosperity of others, although thyself unprosperous. Discreet men always enjoy good fortune, though it is found elsewhere. 3881. For prosperity, though abiding with an enemy, flows away to a man. And righteous men who are thoughtful and (3882) practised in contemplation, voluntarily abandon prosperity, and quit their sons and grandsons, perceiving, as they do, that the love of gain, and wealth, occasions much pain. 3883. Other men, too, abandon (the pursuit of) wealth, thinking it to be very difficult of acquisition.”

107. *Manu*, vi. 45 ; and *Mahābhārata*, xii. 8929.—“Let him (the hermit) not long for death ; let him not long for life ; but let him await his appointed time, as a servant the command (of his master).” Compare Job xiv. 14.

Sir W. Jones, in his translation of the verse of *Manu*, (in which one word differs from the reading in the *M. Bh.*,) follows the commentator in rendering the last clause : “as a hired servant expects his wages.”

108. *Bilhana* in *Sārngadhara Paddhati*, *Sāmānyakaviprasamsā*, 13, (12).—“How can the king who has not great poets beside him, attain to renown? How many princes have lived on the earth, and no one knows even their names!”

Though these lines have no moral importance, they seemed to be worth quoting on account of the parallel they offer to Horace's well-known verse—*Odes*, iv. 9. 25 ff.

109. *Mahābhārata*, xiii. 651.—One of the characteristics of the saint Upamanyu's hermitage is thus described in this verse : “Weasels play with serpents, and tigers with deer, like friends, through the great



power of those saints of brilliant austerity, from the proximity of those mighty ones." Weasels are well known in India to be the enemies of serpents, and frequently kill them. This verse is quoted as a parallel to the text in Isaiah.

110. *Ditto*, xii. 12050.—"Seeing that thy spirit stays like a bird in a body which is like mere foam, how dost thou sleep, my son, in this dear abode [or, abode of dear friends], which is so transitory? 12051. When thine enemies are awake, and alert, and continually observant, and seeking some assailable point in thee, art thou, foolish youth, not watchful? 12052. Since thy days are being numbered, and thy years are wearing away, and [the duration of] thy life is recorded, dost thou not rise and flee?"

Compare the quotation in Cicero pro Planc. 24, 59.—*Vigilandum est semper; multæ insidiæ sunt bonis*—"Men should ever be watchful; for there are many snares for the good."

111. *Ditto*, i. 3095; repeated in xii. 6002, and xiii. 36516.—"Let a thousand Asvamedhas (immolations of a horse) and truth be weighed in the balance:—truth exceeds the thousand Asvamedhas."

112. *Ditto*, xiii. 1544.—"Let a thousand horse-sacrifices and truth be weighed against each other,—I know not if the sacrifices would weigh half as much as truth."

113. *Panchatantra*, i. 21.—"He who does not go forth and explore all the earth, which is full of many wonderful things, is a well-frog."

114. *Atharva-veda*, iii. 30:—1. "I impart to you concord, with unity of minds, and freedom from hatred: delight in one another, as a cow in a calf which is born to her. 2. Let the son be obedient to his father, and of one mind with his mother: may the wife be affectionate, and speak to her husband honied words. 3. Let not brother hate brother, nor sister sister; concordant, and in harmony, address one another with kindly speech."

115. *Bhagavad Gītā*, xvi. (= *Mahābhārata*, vi. 1403 ff.) 6. "Two creations of beings exist in this world, the divine and the devilish; the former has been described at length. [I have left out the enumeration of the virtues ascribed to this class.] Hear (the account of) the other

from me. These devilish men are equally ignorant of action and cessation from action ; they are distinguished neither by purity nor by right conduct, nor by truth. . . . 10. Yielding to insatiable desire ; full of hypocrisy, arrogance, and conceit, impure in their practices, and governed by delusion, they snatch at wrongful gains. 11. Entertaining boundless anticipations extending to the end of all things, esteeming enjoyment the main thing, and the only thing, bound in a hundred chains of hope, the slaves of lust and anger, for the sake of gratifying their passions, they strive to amass wealth by unjust means. 'This has been gained by me to-day ; that object of desire I shall obtain ; \* I have this property ; and that further wealth I shall acquire. That enemy has been slain by me, and I shall slay the others also. I am lord ; I enjoy pleasure, I am complete, powerful, happy ; I am opulent, of noble birth ; who else is like me ? I shall sacrifice, and bestow largesses, I shall rejoice.' Thus speaking, deluded by ignorance, carried away by many imaginations, enveloped in the net of illusion, and abandoned to gratifications, they fall into an impure hell." This passage is one of those adduced by Dr Lorinser to show the influence of the New Testament. See St Luke xii., verses 17 ff. The parallel of one part with these verses is striking ; but the passage of the Bhagavad Gītā has various traits which are not found in the Gospel.

116. The dialogue of which a portion is here rendered occurs, with some variations, in two places of the Brihad Aranyaka Upanishad, viz., ii. 4. 1 ff., and iv. 5. 1 ff. (according to Dr Roer's numeration). The introductory sentence is found only in the latter place. "Yājñavalkya had two wives, † Maitrēyī and Kātyāyanī. Of these two, Maitrēyī was acquainted with theology, while Kātyāyanī had only that understanding which is common among women. Yājñavalkya was bent upon commencing another stage of life (than that of a householder) ; 2. And said to Maitrēyī, "I am about to leave this place and begin the life of a wandering mendicant ; come, let me divide my property between thee and Kātyāyanī." 3. Maitrēyī replied : "O reverend lord, if this entire earth, filled with riches, were mine, should I thereby become immortal, or not ?" "No," said Yājñavalkya, "in that case

\* To these exclamations of self-congratulation and security the Commentator Rāmānuja gives the special sense of boastings that the speaker had gained all these advantages by his own power, unassisted by destiny and other causes supposed to influence human welfare.

† On the existence of polygamy in India in early times, see my original Sanskrit Texts, v. pp. 457 f.

thy life would be such as is that of the opulent ; but there is no hope of thy gaining immortality by means of wealth." 4. Maitrēyi rejoined : "What could I do with that which would not make me immortal ? Declare to me, O reverend sir, whatever thou knowest (regarding the means of attaining that end)." 5. Yājñavalkya said : "Being (already) dear to me, thou hast now (by this speech) increased my affection, [or done more than ever what is pleasing to me]. I shall therefore explain this (which thou askest of me) ; do thou seek to ponder my explanation." The discourse of some length which follows may be found rendered in Dr Roer's translation of this Upanishad in the Bibliotheca Indica (Calcutta, 1856), pp. 242 ff., or in Professor Max Müller's "History of Ancient Sanskrit Literature" (London, 1859), pp. 22-25. Yājñavalkya begins : 6. "It is not from affection to the husband that the husband is dear (to his wife) ; but it is from her affection to the Self or Soul (*ātman*\*) that he is dear to her. It is not from affection for the wife that she is dear (to her husband), but from his affection for the Soul that she is dear (to him). After saying the same of children, of wealth, of the gods, &c., the speaker proceeds :—'It is not from affection for the totality of things that it is dear (to any one), but it is dear from affection for the Soul. The Soul is to be seen, to be heard, to be thought, to be pondered. O Maitrēyi, when the Soul is seen, heard, thought, and known, this entire universe is known. 7. . . . This universe should reject the man who regards the universe as other than the Soul. The Brahmanical class, the Kshatriya class, these gods, these Vedas, all these creatures, all this universe, is nothing else than this Soul.' 13.\* 'As a lump of salt is without an interior or an ex-

\* This word is rendered by Professor Müller "the Divine Spirit," or "the Divine Self."

† The first half of this paragraph runs as follows in the parallel passage in the earlier part of the Upanishad :—"12. Just as a lump of sea salt, when thrown into the sea, will be dissolved into it, and no one will be able to take it out again (as a lump) ; but from whatever place you take water it will be salt ; so this great Being is infinite, boundless, a totality of knowledge." The same illustration is employed in the Chhândogya Upanishad, vi. 13, 1 ff. Uddālāka there says to his son 'Svetaketu', "'Throw this salt into water, and come to me in the morning.' He did so. U. said : 'Take out the salt which Thou didst put into the water in the evening.' By touch he could not discover it. (U. said) : 'Since it is dissolved, taste the water at (one) end.' 'How is it?' 'Salt.' 'Taste (some) from the middle.' 'How is it?' 'Salt.' 'Taste (some) from the (other) end?' 'How is it?' 'Salt.' 'Having thus tasted it,' (said U.) 'wait upon me.' 'S. did so, and said, 'It (the salt) continues to exist.' U. replied : 'That Reality is here (in this body) though thou dost not perceive it. That atom,—it forms the essence of this universe,—that is the Truth, that is the Soul. That art thou, O 'Svetaketu.'"

terior, but is all a mass of flavour ; so this Soul has no interior or exterior, but is one totality of knowledge. Arising out of these elements, it enters into them again. After death there is no consciousness (of separate individuality).’ 14. Maitrēyī replied : ‘Thou hast brought me into a state of bewilderment by saying that after death there is no consciousness. I do not know this Soul.’ He replied : ‘I do not speak what should cause bewilderment. This Soul is imperishable, and by nature indestructible. 15. When a state of duality appears to exist, then one sees another, . . . addresses another, hears another . . . but if the Soul is the whole of this, then whom [what other] can he hear, and by whom? . . . by whom [or how] can he know him by whom he knows this universe? He is not this or that.[?] The Soul is unseizable, for he is not seized ; indissoluble, for he is not dissolved ; free from attachment, for he is not attached ; unbound, he is not subject to pain or injury. How could he know the knower? Thus hast thou been instructed, O Maitrēyī. Such is immortality.’ Having thus spoken, Yājñavalkya wandered forth.” The story leaves us in ignorance whether the sage was moved when he set out, or whether he departed with Stoical insensibility.

The doctrine which Maitrēyī was taught by her husband is not of the most comforting character ; and one is inclined to concur with the Chārvākas’ estimate of the Vedantic redemption. (See above, No. 5, pp. 37 and 91.)

The story is, however, interesting as relating to one of the instances in which women are recorded in the Indian books as receiving scholastic instruction.

As an additional case of the same kind, I may refer to another female student of theology mentioned in the same Upanishad, iii. 6. 1, and iii. 8. 1 (pp. 198 and 203 of the English translation), viz., Gārgī Vāchaknavī (the daughter of Vachaknu), who puts questions to Yājñavalkya. In the Grihya Sūtras of Asvālāyāna, she is mentioned along with Vadavā Prāchītheyī (daughter of Prachīthi) and Sulabhā Maitrēyī (the daughter of Maitri), in company with various famous teachers, to the spirits of all of whom, men and women, oblations are enjoined to be offered. In a formula quoted in Mr Colebrooke’s Essays, Vol. I. p. 162 (Professor Cowell’s edition) the names of Vaijavāpī, Hūhū, Lokākshī, Maitrāyaṇī, and Aindraṇī are mentioned in a similar connection. If by the Sulabhā Maitrēyī above referred to, the wife of Yājñavalkya is meant, her story is different from the Sulabhā whose

name occurs in the *Mahābhārata*, xii. 11854-12043, who was a king's daughter, and never was married, but embraced the life of a mendicant (verses 11858 and 12033 f.) She came, assuming a form of youthful beauty, to see and to prove King Janaka (see above, No. 37, p. 106), who was renowned as a royal sage (11856 ff.) A long conversation ensues between them. Janaka declares that, while retaining his kingly position, he lives happily in a state of indifference to all objects of sense (11888), asks why, if ascetics attain to a state of liberation (or redemption) by knowledge, kings should not be able to gain the same end by the same means? (11893), urges that ascetics too, in finding fault with, and abandoning, one state of life and embracing another, are not free from attachment to external things (11895), and that it is knowledge, and not a man's particular condition of life, which is the cause of liberation (11897 ff.) He, himself, he says, "has cut through the chains formed by royalty,—whose binding power consists in attachment,—by the sword of abnegation, sharpened on the whetstone of knowledge" (11903). He then goes on to find fault with her for doubting that he has attained perfection, charges her with meditating the offence of confusion of castes by seeking to marry him, and calls upon her to tell who she is, and all about herself. Sulabhā replies at great length (vv. 11930-12042), asking if he does not perceive his oneness with all other beings, and if he does, how he can inquire who she is? (11978) but how, she proceeds, can a king who recognises such relations as those of friend, enemy, &c., be in a state of liberation? (11981) then goes on to describe the distractions of a king's life (11990 ff), says he must have listened in vain to the instructions of the sage whose pupil he claimed to be, and continues in bondage to things of sense, like an ordinary man (12017 f.), stating her opinion that he neither continued in the state of a householder, nor had attained to final liberation, but remained somewhere between the two (verse 12027), and concludes by vindicating her own conduct,—with the result that Janaka makes no reply.

## POSTSCRIPT.

37. Comp. Valerius Maximus, 4, 4, 1:—*Omnia habet qui nihil concupiscit* ("He who lusts after nothing, has all things"); and Cicero, *Parad.* 6, 3: *Contentum suis rebus esse maximæ sunt certissimæ quæ divitiæ* ("To be content with what one has, is the greatest and surest riches").

56. Euripides, fragment 20 (Dindorf's Edition).

*Ἄπας μὲν ἀήρ αἰετῷ περάσιμος,  
ἅπανα δὲ χθὼν ἀνδρὶ γενναίῳ πατρὶς.*

"The entire air may be crossed by an eagle; and the entire earth is a native country for the noble man."

59. Compare Xenophon's *Memorabilia*, i. 7, 1:—*Ἐπισκεψώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμαλείσθαι προέτρειπεν. αἰεὶ γὰρ ἔλεγεν ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο γένοιτο δ καὶ δοκεῖν βούλοιτο.*

"But let us enquire if by turning men away from boasting, he (Sokrates) also disposed them to study virtue; for he was always wont to say that there was no better way to reputation than for a good man to be that which he wished to appear.

Aeschylus, *septem adversus Thebas*, vv. 591 f., gives the following character to Amphiaræus:—*σῆμα δ' οὐκ ἐπὶ κλέλῳ. οὐ γὰρ δοκεῖν ἀριστος, ἀλλ' εἶναι θέλει. κ.τ.λ.*

"And he had no device upon his shield. For he does not desire to appear, but to be, most excellent," &c.

68. Terence, *Heaut.*, 3. 1. 97:—

*"Itan' comparatam esse hominum naturam omnium,  
Aliena ut melius videant et dijudicent  
Quam sua? an eo fit, quia in re nostrâ aut gaudio,  
Sumus præpediti nimio, aut ægritudine?"*

*Hic mihi nunc quanto plus sapit quam egomet mihi!"*

"Is it that the nature of all is so constituted that they see, and judge of, the matters of other men better than their own? or does this happen because in an affair of our own we are hindered (from judging rightly)

by excessive joy or sorrow? How much wiser is this man now on my behalf, than I am for myself!"

76. Compare also the hymn of Kleanthes to Zeus, vv. 18 ff. :—

*Ἄλλὰ σὺ καὶ τὰ περισσὰ ἐπίστασαι ἄρτια θεΐναι,  
καὶ κοσμεῖν τὰ ἄκοσμα καὶ οὐ φίλα σοὶ φίλα ἔστιν·  
ὦδε γὰρ εἰς ἐν πάντα συνήρμοκας ἔσθλα κακοῖσιν,  
ὥσθ' ἓνα γίγνεσθαι πάντων λόγον αἰὲν ἐόντων.—κ. τ. λ.*

"But thou knowest also to make even the things that are uneven, and to order what is disordered; and the things that are not dear are dear to thee. For so hast thou combined all good things into one with the bad, that there is but one reason [or system] of all things ever existing, &c."

80. The following are translations of the Greek passages quoted under No. 80 :—

Euripides, Bressai :—"I know, and have well experienced, that all men are friends to those who have (wealth)."

Do., Electra :—"No one wishes to gain the poor for friends."

Sophocles, frag. 109 :—"Wealth obtains friends for men."

Euripides, Danae :—"Men are accustomed to esteem the words of the rich as wise; but when any poor man of an insignificant family speaks well, to laugh." The sequel is given under No. 17.

83. The other extreme of self-satisfaction is condemned by Plautus, Trin. 2. 2. 40 :—

*"Qui ipse sibi satis placet, nec probus est nec frugi bonæ;  
Qui ipse se contemnit, in eo est indoles industriæ."*

"The man who is satisfied with himself is neither virtuous nor excellent. He who contemns himself has a disposition for diligence."

91. Seneca takes a different view. He says (de Irâ, 2. 13. 2) :—  
"Non, ut quibusdam visum est, arduum in virtutes et asperum iter est : plano adeuntur . . . Facilis est ad beatam vitam via ; inite modo bonis auspiciis ipsisque dis bene juvantibus."

"The road to the virtues is not, as it has seemed to some, difficult and rough : they are reached by a level (path) . . . The road to a happy life is easy, provided only you enter on it under good auspices, and with the gods themselves for your helpers."

100. Horace, Epist. 1. 16. 5 2 :—"Oderunt peccare boni virtutis amore." "The good, from the love of virtue, hate to sin."

